TETE SYSTEM OF

ONAL NEW CENTRAL MARKET AND HEALTH ON A STATE OF THE PARTY OF THE PART

AN ORIGINAL COURSE OF ILLUSTRATED CORRESPONDENCE LESSONS UPON SUGGESTION __SUGGESTIVE THERADEUTICS PERSONAL INFLUENCE_PERSONAL MAGNETISM_MEMORY TRAINING _CONCENTRATION_WILL-DOWER_HYDNOTIC AND TELEPATHIC DOWERS_MENTAL AND MAGNETIC HEALING AND THE DEVELOPMENT OF THE INNER FORCES.

The ELMER E. KNOWLES Complete System of PERSONAL INFLUENCE and HEALING

Consists of the following SIX BRANCHES:

Branch No. 1. — Knowles Primary Simplified Method for Preparing a Student in the Foundation and Principles of Psychology, Suggestion, etc.

Branch No. 2. - Lessons in Hypnotism, Telepathy, Personal Influence, Will-Power, Personal Magnetism, Suggestion, Psychic Laws, etc.

Branch No. 3. — Lessons in Self-Treatment for the Correction of Habits, the Cure of Disease, Cultivation of Memory, Force of Character, etc.

Branch No. 4. - Lessons in Magnetic Healing, Absent Treatment, Treatment by Suggestion, etc.

Branch No. 5. — Practical Illustrated Lessons in Character-Reading.

Branch No. 6. - Hindoo and Oriental Methods in Hypnotism, Telepathy, Concentration, Magnetic Healing, etc.

Special Notice to Student or Purchaser

THE rights to study and practise the Elmer E. Knowles Complete System of Personal Influence and Healing are granted exclusively to the purchaser of the System whose name and address have been duly enroled in the books of the Foundation. The student or purchaser should therefore keep the instructions STRICTLY PRIVATE.

PSYCHOLOGY FOUNDATION

Société Anonyme

18, Rue de Londres, BRUSSELS, BELGIUM



FOREWORD

T was Emerson who said:—
«Everything is beautiful if viewed from the right distance.» So that the secret of Beauty is perspective and this Foreword is written, having in mind the necessity of giving you at the outset a proper perspective of the Complete System of Personal Influence and Healing. For it is advisable that you should clearly see what lies before you, and the steps that must be taken in order to reap all the advantages concomitant with the development of your latent powers.

It may not be amiss, with becoming brevity, to reiterate the goal which I set myself out to attain.

In consecrating myself to the compilation of this system, which has already done so much for so many, my aim was to inculcate the four cardinal attributes of the wholly successful person: Will-Power, Memory, Self-Reliance, and the Power of rapid and effective Action. I realised to the full, the urgency of never losing sight of the

three prime essentials of a scientific system : Accuracy, Conciseness and Comprehensiveness.

In placing this System in your hands, my desire is to be of real assistance to you *personally* and to make my instruction suggestive, helpful and, above all, practical.

The quantity and detail of the illustrations will help you to solve those little difficulties of position, manner, etc., which beset the novice in every undertaking. I have aimed at giving *illustrations that illustrate* — not for embellishment, for this is not a Course on Art, but a severely utilitarian work.

Every exercise, every lesson contains a thought that will be of value to you in the enrichment of your mind. You will not require to be told that a System which has been projected with so much care and deliberation, which has been built up with so search ng of scrutiny of the vast stores of knowledge of the mental sciences that have accumulated since the beginning of time.

must radically differ from all other Systems, whose roots are not so deeply sunk.

You realise that your present unrest is a groping after higher things, a feeling that education of your God-given inner forces and material success are objects worth striving for, that there are no prizes beyond your scope. Your future Destiny depends not on Luck, not not on capricious chance, but on yourself, on your Will-Power, and on the use which you make of your Opportunities.

Your Will-Power is formed by an accumulation of victories in little things. At the time, they may seem trifling, but it is Victory in these very trifles that will enable you to meet your great moment confidently when it comes. And, infallibly, it must come. For all of us — the lowly and the mighty — must, at some time or another, be called upon to face our great moment, when the Will has to direct Destiny.

If you wish to fashion your Will into something fine and strong, begin at once and begin with the little things. The ground which you have to traverse is divided into

six great provinces or Courses and each province must be conquered. Map out some definite fixed plan of study and let that plan become your prime article of faith. It will soon develop into a great dynamic force. You may be unable to foresee in detail the line of development that lies before you. You may be unable to trace your horoscope in the Life that is about to unfold before you. But be assured that the great thing for your Success is a set, resolute purpose and by tenaciously clinging to the plan of study outlined, by rigidly following the road which stretches before you, you will have the inner knowledge and the satisfaction of feeling that you are doing your best.

A chain is forged link by link; a house is constructed stone by stone. Let this Thought be your guiding principle in your studies. Remember, you are now the Architect of your Future. Read each Course with reasonable slowness and care, registering the important features of it on your Memory. Then, write briefly what you have learned and compare your writing with the Course, noting the salient points which you have omitted. Add these

to what you have already written before and learn your notes thoroughly, repeating them aloud. By simply reading the Course through, you exercise *only* the faculty of sight, whereas, by pursuing the method which I have outlined, you have enlisted on your behalf, in the acquisition of the knowledge which this system contains, the sense of sight and that of hearing. Moreover, you have made use of your faculty of speech and you have, at the same time, exercised your mental powers.

Do not rush your study. Be not discouraged nor disheartened, should it, at first, appear uphill work. Difficulties are there in order that they may be overcome and your joy will be all the more intense after the mastery of studies, which appeared impossible, when first you heard of Be not impatient because of them. slow results, which may follow your constructional efforts. Remember that your Life is more complicated and more detailed than the building of the finest edifice that the world Throw yourself, has ever seen. immerse yourself in all the work necessary for the completion of the beautiful edifice of your hopes and happiness. Be thorough, be systematic. Let your efforts for Success be not half-hearted. In the inspiring words of Holy Writ: « What thou hast to do, do with all thy Might. »

Very often, I have seen a man start an enterprise with tremendous One would think he was vigour. going to move mountains. time, at least, he made a great show of activity. But he had not the quality of determination or continuity. He loosened his hold; he slackened his grasp: he ceased to be a trier, just when trying was most necessary — at the psychological moment, when if one holds on, one wins through; when, if you slacken, your efforts are nullified. Let the Seed of this Lesson ripen in vour mind

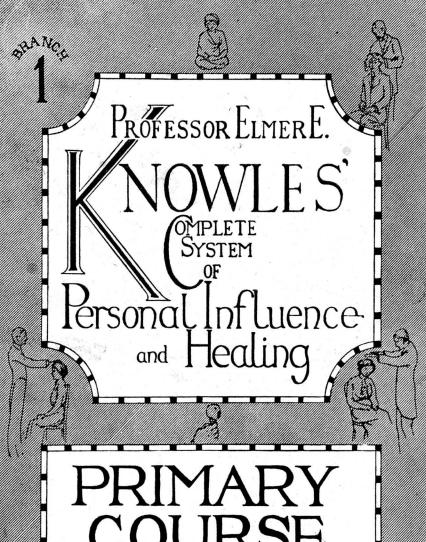
For so it is in Life. Victory is not the offspring of evanescent enthusiasm. Determination and courage count for more than ill-judged activity. Success is ultimately the portion of the person who refuses to be beaten, who refuses to leave his post, who is impervious to « the slings and arrows » of Fortune, as the immortal bard has it. Be determined. Be obstinate in your battle for better things.

Refuse to avow yourself defeated. In this Work, to which I have assiduously applied myself. I have been tremendously assisted by the feeling of solidarity that exists between my students and myself. May this be my excuse for this Foreword, in which I have endeavoured to convey a few words of advice born from my experience. The System, which you will now begin to study, renders possible the cultivation, within yourself, of a conscious direction of the mind forces, which will prove of infinite value through all the years of your Forget not that it is my Life. desire to help you, now and always. And in proof of this — my intense desire. - I shall now leave you to approach the future with wide

open arms. I shall watch your efforts to attain your due, with friendly interest. Should you be in doubt or difficulty as to the application of my teachings to your own personal problems, remember that I am at your disposal for elucidation of any points which may But do not take it puzzle vou. amiss when I ask you to strive in all things to lean on no one. Be self-Endeavour to analyse reliant. any difficulties which you may meet, but should they, which I do not anticipate, be impossible of solution by you, do not hesitate to call on

Your mentor and sincere friend, ELMER. E. KNOWLES





COURSE.







A CORRESPONDENCE COURSE

The Basic Principles Pertaining to the Sciences of Suggestion, Hypnotism, Telepathy, Personal Magnetism, Character Building and the Development of the Dormant Faculties

by

Elmer E. Knowles

COPYRIGHT 1926 BY

PSYCHOLOGY FOUNDATION

Societis Anonyme

Brussels, Belgium

All translation rights reserved ***



INDEX TO CONTENTS :

I	Page
INTRODUCTORY REMARKS	3
WHAT OTHERS THINK OF THE POWER OF THE MIND	3
HYPNOTISM IN ITS LEGAL ASPECT	4
THE WORTH OF HYPNOTISM	5
THE DUALITY OF MIND	5
THE NATURE OF HYPNOTISM	5
THE ACTIVITY OF THE SUB-CONSCIOUSNESS	6
THE POWER OF THE SUB-CONSCIOUS MIND	6
THE SIX BASIC POINTS OF MENTAL SUGGESTION	6
WHEN ONE IS HYPNOTISED	7
THE SECRET OF HYPNOTISM	7
THE NECESSITY OF WILL-POWER	7
THE FIVE STAGES OF HYPNOTISM	8
INDUCING HYPNOSIS	8
HYPNOTIC SLEEP AND NATURAL SLEEP	8
THE LIMITS OF HYPNOTISM	9
THE NATURE OF AUTO-HYPNOSIS	9
THE GENESIS OF SUGGESTION	10
THE UNIVERSALITY OF SUGGESTION	10
ITS USE BY DOCTORS	11
THE VALUE OF SUGGESTION TO BUSINESS-MEN	11
SUGGESTIONS FOR PARENTS AND TEACHERS	11
OUSTING PESSIMISM BY SUGGESTION	12
SUGGESTIVE THERAPEUTICSAPPLICATIONS OF SUGGESTION AND HYPNOTISM	12
	12
TO SOMNAMBULISM, SURGICAL OPERATIONS, ETC	12
HYPNOTIC SUGGESTION IN THE ERADICATION	10
OF EVIL HABITS, ETC.	12
THE VALUE OF HYPNOTISM AND SUGGESTION	
IN THE CURING OF NERVOUS DISORDERS	13
SUGGESTION AS A CURE FOR SPEECH-DEFECTS	13
TRAINING THE MEMORY BY HYPNOTIC SUGGESTION	13
THE POWER OF PERSONAL MAGNETISM	
TELEPATHY — ITS NATURE AND POSSIBILITIES	
CHARACTER BUILDING BY SUGGESTION	
CONCLUSION	14

The Basic Principles Pertaining to the Sciences of Suggestion, Hypnotism, Telepathy, Personal Magnetism, Character Building and the Development of the ____ Dormant Faculties _____

BRANCH ONE of the ELMER E. KNOWLES SYSTEM of PERSONAL INFLUENCE AND HEALING

- "Mind is the master power that moulds and makes,
- " And MAN is MIND, and evermore he takes
- "The tool of Fortune and shaping what he WILLS, Brings forth a thousand joys, a thousand ills. "He thinks in secret and it comes to pass;
- "Environment is but his looking-glass."

This Branch, with which you are now beginning your studies in the psychic and mental sciences, is intended to be purely introductory and I feel sure that I cannot do better than to preface further treatment of the subject by an assurance that you are now embarked on the most fascinating and profitable study that it is possible for man to undertake. Suggestion and its kindred sciences, Hypnotism and Telepathy are seen in the true rôle of benefactor to humanity, giving promise of a morrow aflame with hope to all those, who, in the words of Holy Bible, "labour and are awearied." Be assured that if you faithfully follow the instructions contained herein; if you are firmly and resolutely resolved to nurture the flame of your Personal Powers, you will never regret having undertaken the study of the sciences taught in this System, for a knowledge of the powers of the mind will be an unending source of happiness and benefit to you.

WHAT OTHERS THINK of the Powers of the Mind.

Medical men are well aware that the mind plays a supremely important rôle in the maintenance of the body in health and it is for this reason that so many have

employed and are still employing hypnotherapy - or healing by means of hypnotism. No well-informed person can be ignorant of the fact that physicians of the highest principle and of the most liberal culture have, for successfully employed hypno-suggestion in the treatment of diseases. Dr. Liébault, one of the noblest expositors of the science of hypnotic healing, Professor Bernheim, his pupil, have made the city of Nancy famous all over the world. Professor Charcot and Dr. Jules Voisin are forever associated in the records of medical history on account of their marvellous hypnotic cures at the Salpétrière Hospital in France. Dr. Grossmann and Professor Albert Moll at Berlin, Professor Forel at Zürich, Professor Paul Dubois at Berne, Dr. Van Velsen at Brussels, Dr. von Schrenck-Notzing at Munich, Dr. Van Renterghem and Dr. Van Eeden at Amsterdam, Dr. Lloyd-Tuckey and Dr. Bramwell at London, whose names and accomplishments are well-known to everyone with any pretence scientific education, have used the instrumentality of hypnotic suggestion to heal the sick and comfort the unhappy with admittedly phenomenal success. The present attitude of reputable science towards hypnotic healing and towards hypnotic suggestion as a therapeutic

agent is thus incontestably one of hearty

approval and support.

This attitude is well-exemplified in a valuable contribution to the "Nursing Mirror", London, by Dr. Maxwell Telling. M. D., F. R. C. P., M. R. C. S., Professor of Therapeutics at the University of Leeds, England, published under date of July 25 th. 1925 in which he says :- " All those kinks and abnormalities, such as hysteria, neurasthenia, functional paralysis and so on are amenable to treatment by psychological methods and it behaves, therefore, every nurse, to know something of the basic principles".

The records are so filled with expressions of cordial approval of this science by responsible medical men of all nationalities that there is not room enough in this Branch to make mention of more than a few, but I would not wish to omit the statement made by Dr. William Brown, D. Sc., M. D., M. R. C. P., Professor in Mental Philosophy at the University of Oxford; Honorary Consulting Psychologist and Lecturer on Medical Psychology at the Bethlem Royal Hospital, London, England; etc., etc., who between the years 1914-1918 personally hypnotised some six hundred patients, and who is reported in the Press of 1925 as saying that September 1st. anyone could hypnotise and cure a person suffering from any simple disease such as hysteria. loss of power of walking, suppression of the power of speech, amnesia or lapse of memory as the result of a shock or severe illness".

This statement is confirmed by Dr. John Duncan Quackanbos, M. D., M. A., author of the standard scientific text-book " Hypnotic Therapeutics " who reports a wonderful cure effected by himself through the instrumentality of hypnotic suggestion and who avers that amnesia or " lapsed experiences or lost selfrecognition are thus recoverable by

suggestive treatment ".

HYPNOTISM IN ITS LEGAL ASPECT.

It will doubtless be of interest to the student to examine modern judicial opinion on the subject of Hypnotism and the following excerpts may therefore be taken at random from the mass of published testimony. In Bouvier's Law dictionary, Rawle's Edition - title Hypnotism, we are told that Hypnotism may be defined as a method of artificially inducing sleep. A. & A. Encyclopedia of Law, Vol. 15-905 says : - " Hypnotism is

commonly observed and defined as an abnormal mental condition characterised by insensibility to most impressions of sense, with excessive sensibility to some impressions and an appearance of total unconsciousness; especially that variety which is artificially induced by concentrating the attention of the subject upon some bright object, or upon the operator who generally aids in producing the result by making a few slight passes with his hands. When in this condition, the mental action and the volition of the subject are to a large extent under the control of the operator.

In dealing with the question of Hypnotism, Black's Law Dictionary states :- " The hypnotic state is an abnormal condition of the mind and senses in the nature of a trance, artificial catalepsy, or somnambulism, induced in one person by another, by concentration of the attention, a strong effort of volition and perhaps the exercise of a telepathic power not as yet fully understood, or by mental suggestion, in which condition the mental processes of the subject, and to a great extent, his will, are subjugated and directed by those of the operator. In medical Jurisprudence, Hypnotism is a psychic or mental state rendering the patient susceptible to suggestion at the will of another. "

In Withams and Becker Med. Jour. 452, it is said that Hypnotism has been placed on a sure scientific basis thanks to the labour of Charcot and his successors; and that the great French experts in legal medicine, so far as is known without exception, admit its power. It is further said in the same work that Hypnotism has found a place in French, Austrian and Hungarian law.

During the Birmingham meeting of the British Medical Association, the Committee on Hypnotism stated, as reported in 11 Medical Legal Journal. 73, that the members had satisfied themselves of the genuineness of the hypnotic state.

In the very important case of Czynski, reported in 14 Medico-Legal Journal, 150, Professor Greshey of Munich called as an expert witness, said that hypnosis has the peculiarity that it can be produced easier and easier as the operation is repeated and that the operator may finally attain such power over his subject that a single word or a single look may put him to sleep.

With regard to the statement of Professor Greshey that hypnosis becomes easier and easier to induce each time operation is repeated, every experienced operator will re-echo this opinion. The student will experience a constantly increasing facility in the of hypnotic exercise power while, as is only to be expected, he will encounter a certain amount of difficulty with his first ten or twenty subjects, he should inevitably reach the stage mentioned by Professor Greshey, in which he should possess the power of being able to hypnotise a given subject almost instantaneously. This, however, is the reward of assiduous and conscientious study of the elements of the subject and the student should resist every temptation to hurry over the preparatory exercises as given in the initial part of Branch No. 2. "Practice makes perfect " says the adage and the student should keep this exhortation firmly fixed in his mind.

The above extracts from standard judicial works dealing with the legal aspect of hypnotism will serve to show that hypnotism has been recognised by jurisprudence as well as by the science of medicine, as a valid subject of study which acts in accordance with certain fixed laws explained in Branch No. 2.

THE WORTH OF HYPNOTISM.

I have said enough to dispel any doubts which might be prevalent in the mind of the student as to the value of hypnotism, whose services to mankind are twofold:—first, as a curative agent, and secondly as a means whereby the mind may be better fitted to combat and overcome the difficulties of Life, by calling into activity, the healthy mind-impulses. Hypnotism is a branch of psychic science which is extremely fascinating and which, when once acquired, will be an inexhaustible source of happiness and power.

The foregoing facts, which can very easily be verified by everyone, will enable the student to understand that he is not now embarking upon any dubious proposition in devoting his attention to the science of hypnotism. It is regrettable, but true, that few people have anything more the vaguest and most elementary conception of the nature of Hypnotism, Suggestion, Suggestive Therapeutics, Personal Magnetism or Telepathy. Let us endeavour, therefore, to establish those general principles

which are basic to the science of

applied psychology.

As we all know, Psychology is the science of the observation of the mind as it manifests itself in its operations, and even the newest novice in the science of psychism will readily admit that what we understand by Mind is composed of two separate and distinct parts: the normal consciousness and the sub-normal consciousness.

THE DUALITY OF MIND.

The line of demarcation - the frontier - between these two compartments is very clearly defined. Each is essentially unlike the other. Each is endowed with separate and distinct attributes or characteristic qualities. Each is capable of independent action.

The normal consciousness which only takes cognizance of the physical world, will not therefore interest the student, except insofar as its actions are impelled by the sub-consciousness. It observes by means of the five physical senses of sight, hearing, smell, taste and touch. It is purely physical and

not psychic.

Not so with the sub-consciousness which acts by means independent of the physical senses. It is the seat of the emotions and the storehouse of Memory. It performs its highest functions when the physical senses are in abeyance, as for example during sleep. It is highly and constantly amenable to Suggestion.

THE NATURE OF HYPNOTISM.

If the student will remember the foregoing points, he will be enabled to understand the nature of hypnotism, concerning which there has always been a certain amount of widespread popular misconception.

Hypnotism can best be defined as being the science whereby one person, called the operator or the hypnotist, is able to induce a state of artificial sleep, or hypnosis in another person, called the hypnotee or subject. An intelligent person can by means of hypnotism exercise more influence over others than he could without it but it is not always necessary to put a person to sleep in order to influence him.

We see thus that Hypnotism is the power by which the normal consciousness of the operator is allowed or enabled to exercise itself on the sub-conscionsness of the subject. Auto-hypnosis (or Selfhypnosis) denotes the influencing of the sub-consciousness of any person by that person's own normal consciousness. in other words, the operator is eliminated and the subject influences himself in the direction desired.

Suggestion the means whereby is hypnosis is induced. Auto-Suggestion (or Self-Suggestion) means the act of imparting suggestions to one's own sub-consciousness without the inter-

mediary of any operator.

These few explanatory remarks will enable the student to have a better understanding of the nature of the study on which he is engaged and will befit him to deal with any misrepresentations concerning the science.

THE ACTIVITY OF THE SUB-CONSCIOUSNESS.

It seems to me to be advisable to explain the activity of the sub-conscious mind in some little detail. will examine his processes, he will see that while he can give a logical reason for many of his acts or opinions, there are nevertheless, certain definite and important convictions for which he can give, neither to himself nor to others, any valid justification. We all know why we prefer gold to silver, why we light a fire when it is cold, why we open an umbrella when the rain begins to fall. For all of such things, the normal consciousness can provide a convincing reason. But are there not a thousand and one things in our daily Life, which are settled for us without any reasoning on our part? Nay, it is not the greater part of our Life, our emotions and our sensibilities, quite independent of our reasoning powers. We are constantly drawn to one person and repelled by another. Someone persuades us to a course of action which is entirely against our reason. Why? Because the sub-consciousness, which never sleeps and never forgets, has placed our normal consciousness in abeyance for the time being.

THE POWER OF THE SUB-CONSCIOUS MIND.

The sub-consciousness does not reason. It accepts suggestions and it creates. It creates for itself the most alluring of heavens or the dismalness of Hell. It can build itself out of airy nothingness, gorgeous palaces and delightfulsome Think with the normal congardens.

sciousness of ruin and disaster and you cannot fail to become morose and Why? Because your subdespondent. consciousness accepts unquestioningly your suggestions of despair. constantly, on the other hand, of success and gratitude and you will become afire with an all-pervading and

buoyant enthusiasm.

It is in this attitude that I would present the science of the mastery of the mind to the student as a subject deserving of his most devoted attention. I want to make it clear that, far from being looked down upon, Hypnotism, Suggestion, Suggestive Therapeutics, Magnetic Healing, and other branches included in this System, have won the right to the warmest thanks or mankind. Hypnotism or Suggestion is the only means, which man possesses to empty the sub-consciousness of all its worries and perplexities and, be it noted, that this power is exercised, more or less unknowingly by everyone in the ordinary acts of Life, for you cannot offer your mind an idea without, in some measure, hypnotising yourself.

THE SIX BASIC POINTS of MENTAL SUGGESTION.

- 1. Hypnotism or Suggestion when properly understood and legitimately and honourably practised is a useful and beneficial power.
- 2. Whoever wishes to be hypnotised must be prepared to follow the operator's instructions and to yield to his influence. Too much insistence cannot be placed on the fact that IT IS UTTERLY IM-POSSIBLE TO HYPNOTISE A PERSON AGAINST HIS WILL. He need not necessarily be a believer in hypnotism or in hypnotic suggestion, but he must be willing to remain passive and refrain from offering any conscious or willed opposition to the influence exercised by the operator. The fact that a person falls into an hypnotic sleep, really proves that he has done as much by his receptivity, to induce that condition as the operator has done to exert the influence.
- The person who succumbs to the hypnotic suggestion and falls into a state of artificial sleep.

or hypnosis, does not thereby himself or mentally physically weaker than the operator. The idea that only weak - minded can be hypnotised is a ridiculous popular delusion. As a matter of fact, weak-minded persons are most difficult to hypnotise. It should never be forgotten that - contrary to a widespread opinion - the student's best and most receptive subjects are persons of strong intellect and will-power, which them to succumb voluntarily to the influence. The subject may, in many cases, have a stronger will than the

4. More than one attempt may have to be made before a person can be successfully hypnotised, however willing he may be to submit to the influence.

operator.

- 5. A person who has been hypnotised and put to sleep, will, if left alone, awaken naturally after the lapse of time approximately equivalent to his preconceived idea as to how long he would remain in the hypnotic sleep.

 Amateurs and students who have learned to hypnotise have, very infrequently experienced difficulty in de-hypnotising, or awakening, the subject. By following the instructions given hereafter, the student will experience no difficulty in awakening his subject at any time.
- 6. The possession of hypnotic power does not show that a person possesses any supernatural gift. It is impossible, by means of hypnotism or by any other means to exercise a lasting influence upon anyone, or even the control anyone absolutely even for a short time only.

WHEN ONE IS HYPNOTISED.

During hypnosis, the subject is in a state of suspended consciousness, or rather in a condition of semi-consciousness, which physiologically speaking, does not differ from ordinary natural sleep, in which we spend about a third of our life-time.

No special impressions are conveyed to the brain of the subject: save such as in ordinary circumstances might present themselves in the form of a dream or be suggested by the operator. The things seen or felt are largely due to the imagination of the hypnotised person, which has been powerfully affected by the statements of the hypnotist.

THE SECRET OF HYPNOTISM.

The nature of the hypnotic power is as mysterious as the nature of electricity, but it may be said that hypnosis (except in cases of auto-hypnosis, as explained above), depends upon the voluntary co-operation of two minds upon a given idea which to the subject becomes a reality. The phenomena of hypnotism depend on a psychic combination of strong self-confidence and will-power in the operator and equal determination and faith on the part of the subject. Various inventions have been used in different countries for inducing hypnosis. Their effect upon persons who know nothing of the science is to cause a tendency to fall asleep. The Radio-Hypnotic Crystal is a most scientific device to enable a person to focus his or her thoughts upon the subject in hand to the exclusion of all extraneous ideas. It is therefore of potent aid in facilitating concentration and assists in overcoming that aberration of mind which is the consequence of so many failures. It is admittedly invaluable in producing that state of passiveness and equanimity in the mind of the subject, which is so necessary in the preliminary stages of any hypnotic experiment. Furthermore, the use of the Crystal has the advantage of giving the student something tangible to work on, something that is equally beneficial to both operator and subject in inducing the proper state of mental composure.

THE NECESSITY of WILL POWER.

Too much emphasis cannot be laid on the fact that no person has ever succeeded in hypnotically influencing any person against his or her will. In vain would an operator make a suggestion to a subject with strong will-power who was determined not to comply. On the other hand, the strong-willed individual makes the best possible subject when he decides to yield to the influence.

THE FIVE STAGES of HYPNOTISM.

There are five stages in the induction of hypnotic sleep, which are as follows:-

lst. In this stage, the subject does not lose consciousness but his physical powers may be affected to such an extent as to make it impossible for him to separate his hands when they have been put together, or to bend the arm when he is told that it has become rigid. Impressions of this kind, however, do not last more than a few minutes.

In this stage, the subject is in a sleepy, dozing state, making excursions into dreamland. At such times, he may be made to imagine many impossible things, at the will of the operator and on awakening may remember what has passed, but may attribute it to a dream.

The subject is now in a heavy 3rd. slumber, but keenly susceptible to sug-gestions made by the hypnotist; pro-longed sleep may be produced or telepathic experiments successfully conducted in the 3rd. stage.

In the 4th stage, the subject's members may be made rigid, so that his body becomes as stiff as a log of wood. Anæsthesia (removing the sense of feeling) can be successfully produced in this stage and a surgical operation can be made entirely painless. This insen-sibility to physical suffering may also be brought about in stage No 3, but not so effectually.

Here we have what has been described by some authorities as the "clairvoyant" or "clairaudient " condition in which the subject may be made to describe scenes at a distance and receive impressions quite beyond the power of the operator to convey in the lighter stages of hypnosis.

Dr. Quackenbos, in common with many other scientists, bears witness to the possibility of inducing clairaudience and clairvoyance by hypnosis, for he states:- " Self-Projection along these supernormal lines is faciltated by the induction of hypnosis and psychological records contain a mumber of wellauthenticated illustrations. "

INDUCING HYPNOSIS.

The hypnotic sleep may be induced in three ways, used singly or in combination with each other : -

- 1. By suggestions or commands given to the subject.
- 2. By downward passes made near to or touching the subject.
- 3. By the use of the Radio-Hypnotic Crystal.

Whichever method may be adopted, the subject should be fully informed as to the details of the modus operandi. The operator should ask the subject to concentrate his whole attention on the

experiment.

Each method has its merits, and occasionally all three may be employed with advantage. Much benefit is derived from passes, which have a soothing influence and will sometimes affect the subject when other means have failed. Verbal suggestion is, however perhaps better calculated to hypnotise people than any other, but it requires to be applied in the proper manner.

HYPNOTIC SLEEP AND NATURAL SLEEP.

The two are practically identical from the physiological point of view, except quantitatively, but this is a matter most difficult to determine.

A person usually acts under hypnosis as he expected to do before he decided to obey the suggestions of the

operator.

As regards insensibility to pain, this appears not to be so much a usual consequence of Hypnotism itself as of a particular corresponding suggestion made by the operator, tending to impress the subject with the belief that he does not or will not feel pain. Hypnotism is therefore, when properly directed, most valuable as a means of producing a state of local or total anaesthesia. where operations are to be performed.

Hypnotism is, in fact, mainly suggestion skilfully directed. Some suggestions are made to the subject while he is in the hypnotic state which will be carried out by him in the subsequent waking state. Or again, a suggestion being made to him while he is awake, he obeys it when next under the influence of hypnosis. A suggestion may also be made that will become realizable during natural sleep.

It is believed that the mental activity which exists in hypnotic sleep is much the same as that which obtains during natural sleep, but in the one case the subject will carry out the suggestions made by the operator, but

not usually in the other.

Instances can, however, be cited of people who conversed while in natural sleep and carried out suggestions. In all sleep; whether natural or hypnotic, certain faculties are dormant while others are active. As one writer has well put it: — "The night-time of the body is the day-time of the Psyche." Sleep has been used in order to implant suggestions for the eradication of undesirable habits.

THE LIMITS OF HYPNOTISM.

Now and again, we come across a "scare" feature in the lay press, in which mention is made of some person who has been hypnotised and made to commit a crime. These lurid statements emanate from the brain of some sensational penny-a-liner, and are devoid of any foundation of fact. There is no scientific warrant to say that a person may be made to commit any action by hypnotism, which he would not otherwise be quite willing and prepared to do. There never has been and there or other is not now, any hypnotist, practicioner who can control the actions of any persom against the person's will. As I have said elsewhere, the placing of suggestions, the carrying out of which would be repugnant to the natural disposition of the subject, would be unsuccessful, for the reason that Conscience - that faculty in Man, which enables him to discriminate between Right and Wrong - would revolt and assert itself, thus acting as a filter between the Suggesting Mind and the Receptive Mind. This can confidently be stated despite the fact that cases are reported from time to time, where the contrary would appear to have taken place. Scientific psychic analysis of the subjects concerned have conclusively proved that, in spite of all assumptions and appearances to the contrary, such people would even under normal circumstances have performed the immoral acts suggested to them. In other words, their own natural ten-dency was to act in the manner in which they did act.

The well-known authority, D. Quackenbos, is very categorical in dealing with this accusation against hypnotism.

He says : -

"It cannot be too often insisted on, that the possibilities of subconscious crime dance upon nothing. There is no such a thing as a sub-conscious criminal. No proof exists that a crime has been ever committed through the instrumentality of suggestion, which is valueless as an agent of temptation in the honest and clean. Its power for evil-doing is limited but its influence for good is without bounds."

Mr. Antony Wynne, the famous English novelist, who deals with the possibi-lities and limitations of hypnotism in his novel "The Double Thirteen Mystery " assures us that there are cer-tain things which no hypnotist or suggestionist, however great may be his power or however profound his domination over his subject, can ever achieve. "Hypnotism", he says "is powerless in face of real love. Hypnotism cannot quench love. No hypnotist can make a criminal of an honest man; nor a liar of the lover of the truth. You can hypnotise a thief and then suggest to him an elaborate form of theft, in the full assurance that he will obey you, to the very minutest detail and at the exact time that you have ordered. But an honest man will refuse such a go He Suggestion. may to place indicated. He may even handle the article which he has been commanded to purloin. But he will not steal it. Something stronger than your suggestion will interpose to defeat you ". Persons who say, therefore, that " I was made to do it while under hypnotism " are adding one crime to another by lying, and excuse themselves by endeavouring to cast on the science of hypnotism, the responsibility for an action, which they themselves willed.

THE NATURE of AUTO-HYPNOSIS.

There are a great many people who can throw themselves into the hypnotic state without the assistance of any operator. With these auto-hypnotists, it is often sufficient to lie down and determine to go to sleep — a process which quite apart from the result, is an excellent exercise in the application of will-power.

Several attempts may have to be made before auto-hypnosis can be induced, but once it has been accomplished, it will be easy to repeat the process whenever desired. As regards the awakening of the auto-hypnotist, he must determine this before he throws himself into sleep and decide that he will awaken at a certain time.

Auto-hypnosis is naturally even less well-understood by the general public than the combination of two persons and two will-powers to produce the desired result. But when acquired, it will be found to be very potent for good, for endless lines of self-improvement lie open to the auto-hypnotist who is anxious to ennoble and beautify his life. Accompanied by the uplift which it is possible to attain through regular auto-hypnotic treatment, the self-inspired man may go forth to his tasks with exalted confidence that his newfound strength will not fail him in his hour of need.

THE GENESIS of SUGGESTION.

The word Suggestion used in this connection, means any sort of advice, command or exhortation addressed to the subject, either in his waking hours, or

in a state of hypnosis.

Suggestions may be of many different kinds and made in many different ways. They need not necessarily be clothed in words and uttered by the operator. gesture may be sufficient or an example set in view of the subject. desire him to gaze at the ceiling, you need only stop talking and fix your eyes on the ceiling. This will be sufficient to make him gaze in that direction also. Or, supposing him to be accustomed to hanging his head when walking, and you wish him to correct that bad habit, you must take hold of him and march him about the room, holding up his chin meanwhile with one hand, while you put the other at the back of his head. In these and similar circumstances, speech would not be absolutely necessary, but, of course, it is always much better to join spoken precept to visible practice and in this last case, your voice and eloquence would contribute powerfully to effect the cure.

As I have said above, in hypnotic sleep certain faculties of the mind are dormant, while others are preternaturally active. It is these latter that are acted on by the hypnotist, but not merely for the sake of sterile experiments, although such experiments may be amusing and even interesting. There would be, on the whole, no point in hypnotising people unless the subject could thereby be benefitted in some way. Hence the ultimate goal of the hypnotic

suggestionist, or indeed of anyone else who hypnotises another person is to persuade that person that he ought absolutely to do or to leave undone

some specific thing.

When in the waking state, we are persuaded or coerced into certain action. it is because we either do not or cannot resist the action brought to bear upon us. In the one case, it may be either willingly, or even wantonly sub-mitted to, as where one person is prepared and even anxious to co-operate with and yield to another; in the one case we are subjected to a certain amount of physical and moral force which compels us to do or to abstain from doing a given thing. This second hypnosis is aptly illustrated by the processes of the law of the land which is executed by policemen and sometimes soldiers. In this last resort, however, there is, strictly speaking, very little of hypnotic influence, even indirect, unless it be the well-founded belief that if we fail in the prescribed course, there will remain an impersonal and mighty power ready to compel us to yield obedience to it.

In the hypnotic state, the subject can only be suggestionized or persuaded and not coerced. When under the suggestive influence, he will not do anything more immoral or criminal than he would do in the waking state. It is absolutely impossible to coerce the subject to perform any act which is in contradiction with his natural impulse. Hence it can definitely be laid down as an irrefutable principle that the subject possesses the same characteristics under hypnosis as

THE UNIVERSALITY OF SUGGESTION.

at any other time.

Everyone is more or less amenable to suggestion. We may go back to the earliest times of which relatively credible history speaks and we shall find that in every clime, Suggestion, accompanied by more or less conscious hypnotism, has largely contributed to shape the destiny of individuals and of nations.

In the treatment and cure of diseases working sometimes in conjunction with drugs, and as often as not, alone, it has accomplished countless "miracles". The sentences for repetition used by Aesculapius, the Father of Medicine;

the incantations of the ancient priests and sooth sayers; the sacrificial formulae of the Druids; Voodoo medicine among the Indians; and an infinity of other instances may be cited to show the scientific nature and beneficient possibilities of this mysterious force of suggestion, which is diffused everywhere throughout the world.

ITS USE BY DOCTORS.

It is an admitted fact that there has never been a doctor of repute who did not occasionally use suggestion, although he may have done so quite unconsciously. The very manner of the doctor, which he has imbibed during his apprenticeship in the hospitals is intended to convey to the patient that the medico possesses the power to deal successfully with the disease from which the patient is suffering.

The success of the twentieth-century physician depends measurably upon his use of suggestion. The attendance of a tactfully optimistic doctor is in itself an inspiration and very often his manner is sufficient to fan the flickering flame of life into a blaze

of hope and assurance.

THE VALUE OF SUGGESTION TO BUSINESS-MEN.

Under the term business men, I wish to include everyone whose activity is, in a large measure, intellectual, be they employers of labour, managers, salesmen, book-keepers, clerks, shop-keepers, typists and so on. Suggestion, based on a knowledge of applied psychology, will make them of greater value to themselves and will win them the confidence and patronage of all those with whom the nature of their work brings them in contact. Suggestion will teach them how to impress their opinions upon others whom it is desired to influence, will give them that consummate tact that reads the interlocutor, will enable them to bend, where necessary, to the moods of others and will throw into their manner, ease and confidence. It will be fit them to develop initiative and concentration that fixes attention on the matter being dealt with to the exclusion of all petty worries and irrelevancies.

Suggestion is indispensable to everyone who sells, whether it is labour or goods. for the capital of the seller is his ability to gauge human nature, the power to tune the sub-consciousness of others

to accord with the idea which he wishes them to receive and then to project his suggestion into their minds in the confident assurance that it will not fall on barren soil. It will impart to them the power to handle people of widely different classes, and to persuade them without giving offence.

SUGGESTION FOR PARENTS AND TEACHERS.

I have coupled parents and teachers under the same heading, for the conscientious teacher, imbued with the dignity of his profession, is in a great measure a parent, that is to say, that his success depends on the degree in which he can express himself mentally and psychically, as a parent; but as a kind of super-parent, whose judgment is not clouded by inordinate parental love.

The duty of the teacher is not merely to instruct, but to educate, and the teacher who is not satisfied with doing his business tolerably well, but who strives to do it excellently well, who will not be content with anything less than the very best that he is capable of, will find the principles of Suggestion a source on which he can draw for help, for guidance, for inspiration. That is why, nowadays, in every training-college in every land under the sun, teachers are counselled to study the principles of applied psychology, which alone can make them more efficient craftsmen, better teachers and more patient and reliable guides to the budding mind.

In a great measure, the child is the offspring of the past but it is also the parent of to-morrow and both the family and the classroom represent a society of immature minds at the most critical period in Life, when the character is being formed, for good or ill, with startling rapidity, when the reason is weak and the sentiment and emotion is strong.

A teacher or a parent cannot be just to himself, cannot be fair to his charges unless he knows them and himself, their character and his character and how to use the vivifying power of Suggestion to shape the plastic minds entrusted to him.

Special Lessons in the Use of Suggestion for the eradication of Faults and Failings in Children may be obtained, free on application, by subscribers to the Complete System who, as teachers, parents, or guardians are interested

in the proper development of the juvenile mind. It is not recommended to apply for the Special Lessons until the foundational principles contained in the Complete System have been absorbed and the student should, when making application, send a report of the progress which he has achieved in the control of his own mind forces.

OUSTING PESSIMISM BY SUGGESTION.

I have not space enough here to make mention of all the various categories of human endeavour where Suggestion and hypnotic Suggestion can be beneficially applied but I have said enough to show that this science is, indeed, the world's greatest magnet. The ordinary man and woman cannot afford to doubt of the potentialities inherent in Suggestion, which is the greatest motive power in the world. It alone can teach you how to relax and scientific relaxation is the fuel of Life's fires. It alone can teach you to overcome worry, for worry is nerve-extravagance and criminal waste of vital tissue. It can be used - and is being daily used - to oust pessimism, based on economic fear and care — those two grim sisters which can destroy happiness, if you allow them to batten on your sub-conscious mind. No psychologist can tell you precisely what steps are applicable to particular circumstance — at least not within the limits of a general instruction - but the practical psychologist can give you helpful and inspiring principles in the light of which, you can direct your Suggestion quickens the pulse efforts. of Personality and throws into the future the mellow light of a confident optimism.

SUGGESTIVE THERAPEUTICS.

The use of Hypnotism and Suggestion for curative purposes does not fall within the realm of this Branch and is dealt with in a detailed manner in subsequent Branches. It may not be amiss, however, to state that medical records show that suggestive and hypnotic therapeutics have worked wonders in connection with nearly every known disease, and where the subject had a particularly robust faith in the efficacy of suggestive treatment, such treatment has been shown in very many cases to have been able to remove the cause of disorder. There is indeed a vast quantity of evidence showing

the value of Hypnotism in connection with medicine and surgery and many modern doctors use it in preference to drugs.

APPLICATIONS OF SUGGESTION AND HYPNOTISM TO SOMNAMBULISM, SURGICAL OPERATIONS, ETC.

It is not my intention to explain in this Branch exactly how cures are effected by hypnotism but that they are so effected no longer admits of doubt. We have the authority of Professor William James, Ph. D., M. D. of Harvard University, for stating that the most severe operations can be carried out without the slightest pain being felt by the hypnotised patient who, through suitable suggestions is placed under what may be called hypnotic anæsthesia.

It is easily understood why persons addicted to somnambulism may be cured by hypnotism if we remember that in hypnotism, influence is exercised on the sub-consciousness of the subject. Somnambulism - or sleep-walking stripped of all verbiage, is due to the sub-consciousness of the patient taking of that person's normal command consciousness and causing the physical during to being to walk the that should properly be devoted to rest and it follows therefore that devoted this peculiar condition is one that should be extremely susceptible to hypnotic treatment acting on disordered sub-consciousness.

HYPNOTIC SUGGESTION IN THE ERADICATION OF EVIL HABITS.

This is a most valuable phase of hypnotism from the medical point of view and covers the giving of suggestions to a subject when in the hypnotic state which he is to carry out in the waking state. After the student has completed the study of the Complete System to his own satisfaction, he is counselled to request my Supplementary Instruction in Post-Hypnotic Influence (should he not have made application therefor when ordering the System). This Supplementary Instruction which deals in detail with the use of Post-Hypnotic Influence is supplied free of charge to all students.

The sub-consciousness of every single person is adequate to the extirpation from his normal consciousness of any abnormal craving or passion or habit and there is no drug in the world whereby the sub-consciousness can be influenced.

No habit or craving can be overcome if the sub-consciousness is left out of consideration and any "cure" which coes not work through the higher Self is merely a temporary makeshift, foredoomed to failure.

THE VALUE OF HYPNOTISM AND SUGGESTION IN THE CURING OF NERVOUS DISORDERS.

No well-informed person can ignore the fact that physicians of high repute have for years successfully employed hypnotic suggestion in the treatment of nervous disorders. Neurasthenia or nervous prostration is due to the nerve-wrecking atmosphere of the present century and is so very common, especially among women, that the market is flooded with various drugs, patent medicine, and other nostrums which do incalculable harm to the already intoxicated nervous system. Indeed this senseless bolstering up of shattered nerves accountable for an ever-increasing proportion of cases of lunacy.

Hypnotic Suggestion can be made to exercise a sedative, curative effect on the overstrung nerves, and properly applied has been known to work wonders. This question is dealt with in detail in a subsequent Branch of this System.

SUGGESTION AS A CURE FOR SPEECH-DEFECTS.

Speech-defects of whatever nature they be are extremely distressing to the unfortunate sufferer who is worthy of everyone's commiseration who is subject to a great degree of mental anguish by reason of his defect. The two most common forms are Stammering and Stuttering which however must not be confounded. Stammering is speech characterised by involuntary pauses and imperfect articulation while Stuttering on the other hand is inability to connect consonants with succeeding vowels in the attempt to pronounce words. In Stuttering (the most common speech-defect) there is no error in articulation but an uncontrollable spasmodic repetition of the initial sounds of the words it is desired to utter.

It is admitted that all classes of speechdefects and especially Stammering and Stuttering can be cured by suggestive methods. We are told by Doctor George Otto Wetterstrand of Stockholm, Sweden that:—" of forty-eight patients treated by him for speech-defects by suggestional methods, fifteen were completely cured and nineteen greatly improved. Many of these cases lacked perserverance and the result would have been still more satisfactory if the treatment had been prolonged."

As this Branch is intended to be merely introductory, further remarks in connection with this question will be found later in the System.

TRAINING THE MEMORY BY HYPNOTIC SUGGESTION.

Many instances are given of the use of Hypnotism in Memory-Training and it is a proven fact that through Suggestion and Hypnotic Suggestion, richness of association (on which Memory depends to a great degree) and a surprising facility in Recollection may be created in the sub-consciousness of the subject. Memory being the faculty of recalling past experiences of past knowlege out of the storehouse of the inner Self, it naturally follows that hypnotic and suggestional methods may be employed to great advantage.

be employed to great advantage.
Dr. William Brown, Professor of Mental Philosophy at the University of Oxford and a convinced advocate of hypnotic and suggestional methods, speaking at the beginning of September, 1925, before the British Association on the subject of "Suggestion and Personality " said that "memory-weakness can be cured by hypnotism". There is no need to dilate at any length on the profit which will accrue to the student whose Memory is thoroughly efficient. The Special Instruction on the Development of Memory will be supplied free on application to every student who has conscientiously worked through the Complete System.

THE POWER OF PERSONAL MAGNETISM.

Personal Magnetism is the mysterious influence which one person exercises over another. This influence, seen everyday, in every walk of Life is in reality closely allied to Hypnotism and Suggestion. Everyone is endowed by Nature with the power of Personal Magnetism and this power can be enormously developed by study along correct lines such as indicated in a subsequent Branch of this System.

fELEPATHY - ITS NATURE AND POSSIBILITIES.

Telepathy - or the transference of thought from one person to another without the use of speech - implies the power of knowing what is passing in another person's mind or of introducing into it a given thought or idea. This faculty of sub-conscious inter-communication is dependent on a very high degree of Concentration and is dealt with in Branch No.2. of this System.

CHARACTER-BUILDING BY SUGGESTION.

Suggestion and Hypnotic Suggestion are of great value in directing the Character towards noble ends. Character-Building presupposes self-recognition which depends on the faculty of self-analysis. While the Complete System will serve to guide the student in the general principles of the mental and psychic forces which play such an important part in character-formation, the student interested in the question of Character is advised to make application for the Special Instruction on Character Building which is supplied free to all subscribers of the Complete System. Before making such application, however, students are coun-

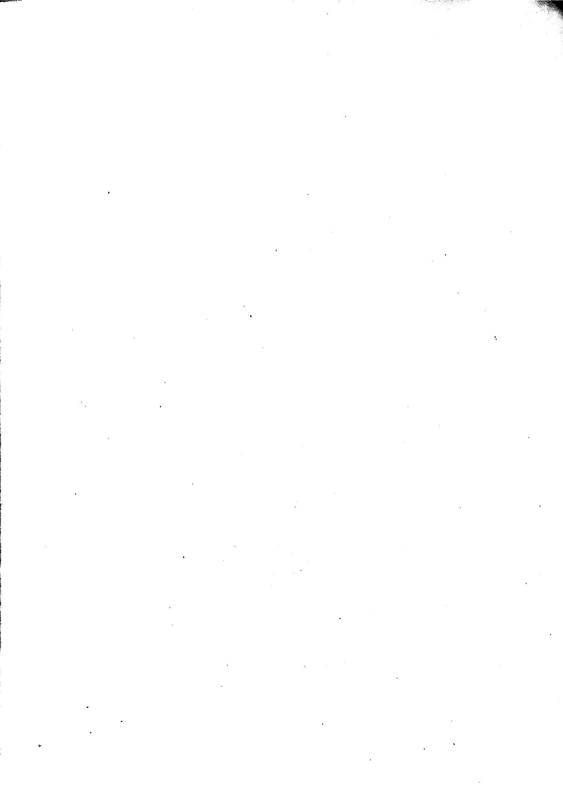
selled to pursua their studies in logical sequence and to assimilate the knowledge contained in each Branch of the System. Regularity and system in studying often make the difference between success and failure.

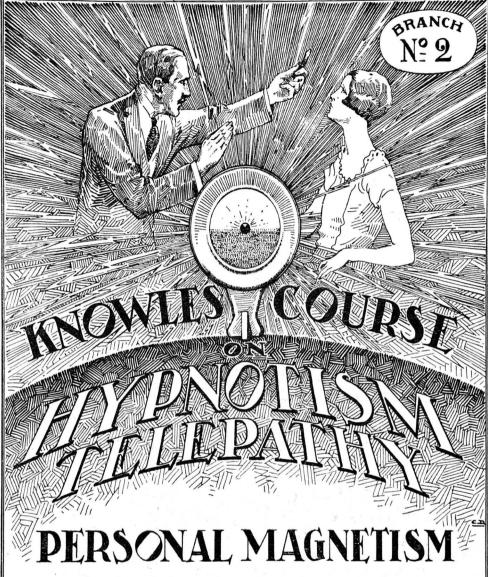
CONCLUSION.

It has not been my intention, as already stated, to give specific instruction in this Branch Number One as to how to obtain specific results. The sole object of the present Branch is to familiarise the student with the basic principles. When you feel that you have thoroughly grasped the nature of the undertaking upon which you are engaged, you can proceed further in your studies with full assurance that a knowledge of the psychic and mental sciences will benefit you as it has benefited thousands of others.

Study the lessons exactly in the order given, never leaving one matter until you have thoroughly absorbed it. Concentration, Conscientiousness in study and Persistency in applying the methods outlined in the next and following Branches should ever be present in your mind. If you do not allow yourself to be discouraged, there is not the slightest doubt of your ultimate success.







PERSONAL INFLUENCE

EMBRACING THE USE OF THE RADIO HYPNOTIC CRYSTAL



A CORRESPONDENCE COURSE

Hypnotism, Telepathy, Personal Magnetism, Personal Influence

by

Elmer E. Knowles

PSYCHOLOGY FOUNDATION

Brussels, Belgium

- All translation rights reserved -



- INDEX TO CONTENTS.

	Page
Preparatory Notes	. 3
Why Other Systems Fail	
A Sound Axiom in Learning Hypnotism	
The Basic Reason of Success	
The Correct Procedure	. 6
PREPARATORY EXERCISE No. 1 — The Creation of Auto-Placidity	
PREPARATORY EXERCISE No. 2 — The Development of Concentration	. 8
PREPARATORY EXERCISE No. 3 — The Necessity of Suitable Suggest-	10
ive formulæ and Practice therein	. 10
Practice in Various forms of Hypnotic Passes	. 12
PREPARATORY EXERCISE No. 5 — How to Induce Placidity in	. 12
Restive Subjects	. 13
PREPARATORY EXERCISE No. 6 — Horizontal Passes	
PREPARATORY EXERCISE No. 7 — How to Develop Self-Command	
and Self-Confidence	. 13
How to Select Subjects	. 16
Before You Undertake an Experiment	. 16
The Falling Forwards Test	. 16
The Falling Backwards Test	. 18
How to Fasten the Subject's Hands — An Interesting Test	. 19
Creating the Illusion in the Subject's Mind of	
Inability to Raise the Hand	. 21
Experiment in the Use of Suggestion Wherein the Subject	00
is Unable to Make his Fingers Meet	. 22
to Create this Condition	. 25
Hypnotic Sleep — Instructing the Subject	. 26
Producing Light Hypnosis by Suggestion	
Induction of Profound Hypnotic Sleep	. 28
Creating Hallucinations by Hypnotic Suggestion	. 29
Sidelights on Post Hypnotic Suggestion	. 30
How to De-Hypnotise or Awaken the Hypnotic Subjects	. 31
The Correct Procedure with Difficult Subjects	. 32
How to Awaken Subjects Who Have Been Hypnotised by Others	
How to Render Your Subject immune to the Influence of Others	. 33
How to Render Your Subject susceptible to the Influence	
of others	. 33
How to Hypnotise a Large Number of Subjects Simultaneously	. 34
Applying Hypnotic Suggestion at a Distance	. 3 6 . 3 7
Correct Method of Hypnotising by Telephone	
Catalepsy: The Production of Anæsthesia, etc	
The Value of Auto-Hypnosis	
How to Hypnotise Oneself	
Self Hypnotism as an Aid to Personal Magnetism	
The Elements of Psychic Fascination	39
Some Suitable Exercises in Psychic Fascination	
Creating an Expressive Magnetic Personality	
Telepathy: Its nature and Principles	
Talking by Thought or " Silent Sound "	
Conclusion	

Hypnotism, Telepathy, Personal Magnetism and Personal Influence

BRANCH TWO of the ELMER E. KNOWLES SYSTEM of PERSONAL INFLUENCE and HEALING

PREPARATORY NOTES.

This Branch of the Complete System of Personal Influence and Healing teaches the practical part of the Sciences of Hypnotism, Suggestion, Telepathy, Personal Magnetism and Personal Influence. Branch No. 1 contains a theoretical examination of the possibilities and limits of these different sub-divisions of Mental Science. Therefore should any difficulties be encountered in the practice of the rules and lessons contained herein it would be time well spent, were the student, once more, to effect a rapid revision of the foregoing course so that he may thoroughly understand the nature of the practical applications which now form the subject of his studies.

I know full well that relatively few of my students wish to apply the knowledge which can be gained through a conscientious study of the principles of this Course, to the career of public

entertainer.

Nevertheless, whether you personally contemplate so doing; whether you desire to astonish and amuse your friends by the private manifestation of your powers or whether you have the higher ambition to apply your knowledge of the psychic sciences to the development of your mental and moral powers, be assured that this Course will be of the greatest this course will be of the greatest peles of Applied Psychology are constant.

The rules which you must follow, be your cherished sphere what it may, do not vary. The principles which enable a stage-performer to rank first in his chosen profession and to wrest well-merited applause from a blasé public are the same principles which will be invaluable to you in the everyday affairs of life. These same principles must be employed if you aspire to be a towering figure in the commercial community; or if you wish to exercise that power of

fascination in social life, which emanates from a developed Personality.

I therefore ask you, dear student, to remember this: No matter what your circumstances or desires may be, the sciences of Suggestion and Hypnotism contain the root-principles which you must know, if you are to achieve any satisfying measure of success in whatever sphere you elect to pursue. A knowledge of these rules of Suggestion and Hypnotic Suggestion will enable you to buckle on the armour of determination and resolve. Once acquired, this knowledge can be relied upon as the silent yet powerful aid to the goal of your endeavours.

In compiling such a Course as this, which, naturally, should be as concise as efficiency will allow, it is a delicate point to know where to draw the line. for the two weaknesses of so many other systems are diffuseness on the one hand and incompleteness on the other. My desire to be of the greatest possible assistance to the novice must, therefore, serve to absolve me from harping on the obvious, for where I may seem to do so, it is in the inte-

rests of my students.

As with every other science, that of Hypnotism (or Hypnotic Suggestion) has, within recent years, given birth to certain new principles which are due to the most painstaking research-work on the part of prominent scientists and which are of cardinal importance to the conscientious teacher, whose sole desire it should be, to impart all the knowledge which he possesses. These principles are of no lesser importance to the earnest and ambitious student, whose wish it is to acquire and to exercise the force of Suggestion and to develop and bring to fruition those inherent powers which are admittedly of such great moment in the battle of live.

It is regrettable, but none the less

true, that these cardinal principles in the inculcation of the science of hypnotism have not, as yet, received that attention which they undoubtedly merit at the hands of the compilers of other widely-advertised "systems". This culpable inattention has, from my own personal observation, been the cause of the failure which has dogged the footsteps of students of these obsolete text-books.

Many pupils of various "institutes " and "schools "have written to me in despair, and ruefully confessed that, in spite of their most arduous and honest study of such "courses", it has been quite impossible for them to attain any success, etc.

WHY OTHER SYSTEMS FAIL.

This analysis has made it quite clear to me that such unsatisfactory results on the part of these student were due to the illogical methods of tuition which they had followed. Many of those who profess to teach hypnotism either wilfully neglect, or are culpably ignorant of certain points which are of prime importance to the success of the student. It is my proud boast, and the enthusiastic reports which I daily $\ensuremath{\mathsf{I}}$ receive from my students in all corners of the globe amply confirm me in this belief, that the Instruction contained in this Course represents the data which it is indispensable for the student to know. If the reader be conscientious in the study of the principles which I lay down; if he be thorough and per-tinacious; if he refuse to allow anything to deter him from the attainment of his desire, there should be no reason in the world, why he should not become a skilful hypnotist. It has been proved - and it is daily being proved, in every part of the world - that the methods herein taught will enable any striving person to acquire the power of Suggestion.

While it is true that nothing but actual practice will give that easy co-ordination of the suggestive powers which constitutes actual skill in Hypnotism, nevertheless this statement as it stands is misleading. The great secret of mastering the science of hypnotism — that secret which has been

disregarded by other teachers -- is the same as it is for mastering all ther problems. What is this magic secret? It is simply this: - TO DIVIDE, It is, to divide up the one complicated whole of hypnotism and to resolve it into its simplest parts, and having done so, to master each part successively. It is because in the originating of this System that I recognised this fact; because I knew that it was wise to avoid anything ponderous or complicated; because I was not content, as so many teachers are, to look at the science, merely as a teacher, but also, and simultaneously, through the eyes of a student, ignorant of even the elements of the science. that this Course has met with such amazing success.

So far as my researches go, I do not know of any other teacher of hypnotism who has given this matter its due consideration. Older systems — however interesting they may be to the professional student on whose hands Time hangs heavily — start from the fallacious premise that the student already knows certain things which are of paramount importance to his success in hypnotism. They fail to take into consideration the fact, that specialised skill in the exercise of any faculty can only come as a result of specialised practice.

This widespread fallacy which is responsible for so much failure is worth a few words of refutation. Do not consider that these remarks are unnecessary or unimportant, for the foundation of a house is an essential part of the structure and you are now engaged in laying the foundations of your knowledge of hypnotic power.

I have said that the great secret of mastering the difficulty of the exercise of the hypnotic power is to divide the question into its simple parts, and then to overcome each difficulty separately. It is because this has not been done, that students of other systems are faced with such insuperable difficulty in acquiring a sound knowledge of Hypnotism.

A SOUND AXIOM IN LEARNING HYPNOTISM.

It is a sound axiom in logic that the whole is greater than any part of it and it follows, therefore, that difficulties are lessened the more they are divided up. One might well say that the first rule for acquiring skill in anything is

" Simple Division ". Let us take, for example, a stroke at Billiards, which as being a universally popular game will be within the knowledge of all my readers. It is a truism to state, that the success of any stroke depends on one movement composed of several subsidiary movements. The position of the feet, the poise of the body, the swing of the shoulder, and the action of the hand-muscles in drawing the cue back and again in moving it forward, taken collectively constitute one complicated movement which very often seems to be beyond the reach of any but the most proficient. But if the amateur studies first of all and learns by actual practice, the proper position for the feet, then the correct poise of the body, next the right activity of the hand-muscles, the separate practice of each simple, separate part will soon enable him to master the apparently complicated stroke.

It is exactly the same with Hypnotism. Though it is true that one can only learn a thing by actually doing it, it is equally true that by learning something first of all, which, though subsidiary, is very important, one can acquire the faculty of doing something all the more readily and all the more surely. This thought has been given its due consideration in the compilation of this System. If the student will follow out the instructions carefully and conscientiously, he will find a greater rapidity and facility in the acquisition hypnotic power and a greater precision in its application. No one need fail who wishes to succeed. Some of my students have reported wonderful successes after only a week's study. Some have had to study thoroughly during one - two - three months before being able to hypnotise. But be assured that be the day of your success near or distant, IT MUST COME, IF YOU STUDY HONESTLY, giving to the study of this System, the best that is in you, as has been given to its compilation.

THE BASIC REASON OF SUCCESS.

As has been explained in Course No. 1, which is intended to serve as a general introduction to the sciences which are taught in the Complete System, and which, as such, should have been very carefully studied, the whole purpose of hypnotic suggestion depends on the evocation or the creation of a degree of control—be it greater or lesser—over the Will of others. This force of

hypnotic suggestion becomes operative through certain acts on the part of the person who hypnotises, whereby he imparts certain suggestions to the person submitting to the influence. The talisman of success in hypnotism is perfect self-confidence, all pervading belief in the perfection of one's own inner powers The success of suggestional methods depends almost entirely on the absence of wavering or hesitation on the part of the operator, and in order to attain this sense of self-power, it is indispensable that the student should begin at the very beginning and should so direct his studies that he is enabled to absorb a complete knowledge of each separate step in the operation.

Î may take it for granted that everyone of my students has at some time or another. witnessed a public exhibition or some other manifestation of hypnotic power. Though my aim is not to be content with merely teaching such principles as will enable the student to give exhibitions or private séances, but is to lead him higher in the mastery of this wonderful power, let us take the case of the public

performer.

You see him coming on the stage and after gazing intently into the eyes of those whom he has selected as subjects, making certain passes with his hands, and almost in a twinkling of an eye, inducing complete hypnosis. It is very marvellous, but did you ever think of the exercises which the performer must have undergone, even before he faced his first subject? You see the finished article and you must imagine the means by which this finished article was evolved from the raw material. At one time. the most proficient performer was a beginner just as you are now. There was a time when the now brilliant stageperformer was ignorant of the manner in which the suggestive and hypnotic power which was inherent in him, as it is inherent in you, could be utilised, and his present excellence is but the reward of his thoroughness in learning the rudiments as you must learn them. He may be likened to the iceberg, one-third of which is visible above the surface. The other two-thirds which you do not see, but which you can easily imagine, are represented by his sincerity in striving to the realisation of his ambition. Just in the same manner, you must now strive, and as you strive, so shall you be succesful.

THE CORRECT PROCEDURE.

Most other "systems" or "courses" purporting to teach hypnotism begin by placing the student before the subject and telling him what, in the opinion of the authors, he must do, in order to induce hypnosis. This erroneous manner of proceeding cannot fail to be otherwise than unsatisfactory, for the simple reason that working with a subject represents one of the very last stages of the student's progress.

Hypnotism becomes possible through five

essentials:

The fixation of the gaze of the operator,

 The execution of certain passes which it is necessary for the operator to know,

c) The delivery of a command or of a suggestion in a tone of voice filled with conviction.

d) The faculty on the part of the operator, to concentrate on the suggestion

which he desires to impart,

e) The ability of the subject to assume a passive state, concentrate on the suggestion given and willingness to surrender.

So far as is known, this Course is the only one extant which teaches the student not only the necessity of this correct procedure, but also gives him actual instruction in the manner of the five essentials, without which hypnotism is not possible. It therefore represents an amazing advance over all other methods from which this feature is absent. The student must not work with a subject until he has carried out the exercises in the order in which they are given.

Having established these points, we are now in a position to begin at the very beginning, which consists in learning how to go about your work in a businesslike manner so as to gain confidence in your own ability. You must know each step so thoroughly, you must learn them to such a degree of perfection that they become second nature to you, for Hypnotism is not an operation in which you can, should a moment arrive during which Memory should betray you, interrupt your experiment and refer to your notes in order to know what you should do next. The Exercises must be so studied that the knowledge which is contained in them - and which is all-important to you forms a part of your very being. I cannot too much insist upon the student giving his whole-hearted attention to the preparatory exercises. As I have

mentioned, this is the only Course teaching Hypnotism and Suggestion, where the necessity of imparting instruction in the preparatory steps has been given the consideration to which it is entitled.

In order to produce a positive effect. we all know that the attention must be focussed on the desire to exercise the influence, in order words, it must be concentrated on the wish which the operator has, to convey the suggestions to the subject. This necessitates Concentration -- full and complete. Now it is a scientific fact that the faculty of Concentration is very intimately associated with the activity of the optic nerves. How true this is, can be easily proved by the student. If he endeavour to concentrate, he will find that it is much easier to do so when his gaze is fixed on something or when he keeps his eyes closed. Concentration without fixation of gaze or closing the eyes is a matter of impossibility. We see therefore, how necessary it is that these preparatory exercises should be studied before endeavouring to proceed further. It is the drawback of most meretrecious "systems", that they begin the tuition by placing the student before a subject, which is just as criminally ridiculous as placing a soldier in the front-line trenches, before he has been taught the elements of markmanship.

PREPARATORY EXERCISE NO. 1. THE CREATION OF AUTO-PLACIDITY.

The object of this Exercise is to enable the Student to create within himself that feeling of mental placidity which is the forerunner of Concentration and this elementary practice has been found to be of immeasurable value in producing a state of passiveness and in combating and overcoming that mental turbulence which is the greatest enemy of Suggestion

greatest enemy of Suggestion.
The student should withdraw into a dimly-lit room where he will be free from undue disturbance and having seated himself before a table, endeavour to liberate himself from any care which he might have. When he feels that his mood is becoming attuned with his desire, he should take the Radio-Hypnotic Crystal in his right-hand, holding the pedestal between the thumb and the fingers, as shown in Illustration No.1-II.

At first, when beginning with this Exercise, hold the elbow of the right

arm pressed against the side, the forearm reposing lightly on the edge of the table, so that the Crystal is being held at a distance of about 10-12 inches from the eyes on a plane level with the root of the nose.

Gradually increase the focal distance by advancing the arm which should no longer be supported by the table but stretched out to its full length. Take care that this action is made gradually and gently, because any abrupt or spasmodic action on your part may react unfa-



Illustration No 1-II.

vourably on the feeling of passivity which it is your aim to induce.

While the forearm is reposing on the edge on the table, and also during the advancing movement of your arm, it is absolutely necessary that your eyes should be fixed on the ball on the top of the pin inside the Radio-Hypnotic Crystal as this control of the eyes is an essential preliminary condition of complete mental passivity. Under no

circumstances should the eyes be allowed to flicker or to wander from the ball and should this have occurred, it will be necessary to begin the exercise anew.

You are now holding the Crystal, your right-arm being outstretched to its full length and the ball in the Crystal being on a level with the root of your nosa. You will find that, in this position, your line of vision is very slightly in an upward direction, which is as it should be, as the optic nerves are thus

more easily influenced.

Continue to gaze very steadily at the pin, mentally cautioning yourself against any temptation to lift your eyes away from this object. Force yourself, gradually and gently, to fix your thoughts to the Crystal with all the will-force of which you are capable.

When you "sense" that you are beginning to exercise control over the forces of your mind, repeat in a low, monotonous voice: - "I am master of my mindimpulses. My Mind is concentrated on the Crystal. It is freed from all other thoughts. It is emptied of all extraneous thoughts. I will that nothing else should enter my Mind, but the

thought of the Crystal. "

The proper enunciation of this formula in the slow, monotonous tone which is indispensable to the proper carryingout of this Exercise will require a period of fifty seconds. You should insist with yourself on the necessity of uttering this formula slowly and convincingly, filling your mind with the feeling of certainty that you must have, that the formula expresses your welldefined intention. It is useless to hurry through this exercise in a hasty manner and to repeat the formula in a parrot-like tone of voice.

Repeat this formula five times, devoting to the exercise including the preliminaries and the proper enunciation of the formula, a period of not less than

fifteen minutes.

Then approach an open window and breathe deeply, inhaling the air slowly through the nostrils and exhaling it just as slowly and when you feel entirely rested mentally, repeat the Exercise for another fifteen minutes.

Do not be discouraged if, at first, you experience great difficulty in fixing your thoughts to the Crystal. Concentration cannot be mastered in the twin-kling of an eye. It may be that after a few minutes -- or even a few seconds -your concentrative power will endeavour

to free itself from the control which you wish to exercise over it. Should this happen, you must overcome this endeavour by a constant and decisive repetition of the formula which I have given above, being careful, all the time, to look at the ball of the Crystal.

It is not advisable to devote more than two periods, each of about fifteen minutes to this Exercise at the outset, as there may be a tendency to harmful and ill-judged enthusiasm at the beginning. Pertinacity is more valuable than ill-judged enthusiasm and you should devote all your attention to this one Exercise for at least three days, before proceeding further with your studies. If you conscientiously follow these instructions, you will be amazed at the progress which you will make.

PREPARATORY EXERCISE No. 2 - THE DEVELOPMENT OF CONCENTRATION.

As you have read in the foregoing, the faculty of Concentration is much aided by fixity of gaze. Indeed, apart from the influence exercised through the use of the Radio-Hypnotic Crystal, the success of the preceding Exercise depends, in a great measure, on the manner in which the gaze is made to adhere to one single object, to the exclusion of everything else. It will therefore be easily understood, that the manner of fixing the gaze, will be of equal importance in the creation of suggestibility in

the mind of the subject.

This Exercise, with which you are now engaged, is designed to serve a double purpose :- that of permitting or enabling you to concentrate internally on the suggestions which you desire to impart, and that of learning to use the human eye as a means of persuading the subject to yield more readily, more willingly and more completely to your influence than he would otherwise do. It is in no wise necessary for the student to be the possessor of "piercing eyes ", but it is necessary that he should develop his visual faculties so as to attain to the possession of a strong, suggestive glance, and this is a matter within the power of every student, no matter how weak his eyesight may, at present, be.

Wandering eyes have ever been considered as the outward sign of want of concentrative abilities, so that this exercise follows naturally on the preceding one, the aim of which was to teach the student, to control all his

mental impulses.

If you have not a large mirror in your room, as shown in Illustration No 2-II. an ordinary hand-mirror, large. enough to reflect the upper part of your face, will suffice for this Exercise.

Remember that the success of this Exercise depends, in a great measure. on the manner in which you have carried out Exercise No. 1, as you cannot concentrate your gaze, if you have not learned to concentrate your mind.

Seat yourself in an erect position at a table, or stand erectly, heels joined and arms falling limply at the sides, before a large mirror. Do not endeavour to fix your gaze immediately, but be content to remain quiet and passive during a space of one minute, looking at your own reflection in the glass, but refraining from any attempt to fix your eyes. Imagine that what you see in the glass is not your own reflection but a third person.

When you are sure that all your bodily and mental turbulence has been stilled, suddenly fix your gaze on the eyes shown in the reflection, directing your gaze, not at the pupils, but at the root of the nose shown in the reflection. Create for yourself the optical illusion that you can visualise at this point on the nose, just equidistant between the centers of the two eyes, a ball similar to that which caps the pin in the Radio-Hypnotic Crystal. By so doing, your gaze will appear to be girected forcefully into the two pupils shown in the reflection.

When you are sure that you have fixed the proper point, proceed as in the Exercise No. 1, adapting your mental formula to suit the changed circumstances and communing mentally with yourself on the necessity of your refusing to lift your gaze from the point which you have fixed. Say to yourself :-" I can control the power that lies in my eyes. My gaze remains fixed as I direct. I refuse to allow my eyes to flicker. I will not allow my gaze to waver. My gaze is strong, suggestive and magnetic. "

Repeat this Exercise during a period of one minute's steadily gazing, which will be sufficient at the beginning. You may very gradually lengthen the time from one minute till you have attained such proficiency in the fixation of your eyes, that it is easily possible for you to continue to gaze during three-four- or five minutes.

Should you find that, owing to the



Illustration 2-II

Practising before a mirror to develop fixation of gaze and control of facial expression.



Illustration 3-II

Practising the repetition of formulae to be used in inducing Hypnosis.

fact that your eyes are not trained. there is a tendency for them to become heated or otherwise inconvenience you, it will be advisable for you to bathe them in cold water for a few minutes

before resuming the Exercise.

As mentioned in a previous part of this Course, the Exercises must be so studied that they form a very part of your being, for the reason that an hypnotic experiment would be irremediably ruined, should you be uncertain as to the steps which were to be taken. The whole success of hypnotism depends on the absolute certitude which you must have in your own mind that you know what you are doing. In nothing is this assurance which you must have, more necessary than in the enunciating of the formulae which are the vehicles by which you express the suggestion it is desired to convey. In ordinary conversation, one may be pardoned for occasionally failing to remember the proper word to use, but there is no pardon for undertaking an experiment in hypnotism or suggestion, only to find that when you come to express the suggestive-formula, that you must stammer and stutter and flounder about for the correct word. It is only the practised practicioner, who has, by experience, gained a considerable amount of selfconfidence, who can afford to take risks. The beginner dare not do so, because any failure, repeated time after time, will inevitably react on his sub-consciousness and render him incapable of exercising the influence, which he would otherwise do.

Formulae must be selected with great care. Any formula, conveying roughly the main idea, will not suffice. It must fully and completely express the suggestion. It must be pithy. It must be constantly recurring so that the expression of it becomes monotonous. Monotony is the great ally of Suggestion and Hypnotism. We see, therefore, that it is necessary for the student to practise the formation and the expression of the formulae. For this reason, the following exercise should now be carried out.

PREPARATORY EXERCISE No. 3. - THE NECESSITY OF SUITABLE SUGGESTIVE FORMULAE AND PRACTICE THEREIN.

You may perhaps wonder at my insistence on this question of formulae, in view of the fact that you may sometimes have seen professional hypnotists at

work, who seemed to devote no great attention to this question. I have underlined the word "seemed", because such an opinion is based more on what "seemed" to be than on what was. No operator, however great his experience may be, can afford to dispense with suggestive-formulae, and useful as they are to the already successful operator, they are a thousand times more useful and more necessary to the beginner.

Let us take as an example, a very suitable formula used in the "Falling

Backwards " Experiment : -

" YOU WISH TO FALL BACKWARDS. " YOU WILL NOT RESIST BUT WILL FALL BACKWARDS.

" YOU WISH TO FALL BACKWARDS.

" AND - NOW - YOU - FEEL - SOMETHING -DRAWING - YOU - BACKWARDS

" YOU - ARE - GIVING - YOURSELF -ENTIRELY - UP - AND - YOU - CANNOT - RESIST - FALLING - BACKWARDS.

" YOU - ARE - FALLING - BACKWARDS -BACKWARDS - BACKWARDS - FALLING - FALLING - FALL.

You can see the appropriateness of this formula. Note the emphasis which is given to the idea of "Falling Backwards " which you are endeavouring to express. This master-idea is constantly recurring to the point of monotony. The sentences are not too long but are only used as a medium of expressing the idea of falling-falling-falling backwards. When this is uttered incisively and convincingly in a low drowsy tone of voice, it is difficult (if not impossible without a strong exercise of the Will) to resist its effects.

In this Exercise, the student should seat himself at a table, as shown in Illustration No. 3-II, preferably before a mirror, so that he can speak to his own reflection in the glass, as if it were, in reality, a subject whom he wished to

influence.

After carrying out an adaption of Exercise No. 1, so as to render the concentrative abilities more acute, continue to gaze steadily and unfalteringly at the ball in the Crystal and express any formula on which you may have decided for yourself. If you prefer, you can use the formula for "Falling Backwards" as given above, but there is no reason why you should not use any other suitable formula, applicable to other circumstances.

Remember that the expression of the formula is nothing if it be not accompanied by an intense wish on your part that it should penetrate into the sub-consciousness of the person whom you are endea-



Illustration 4-II

Practising before a mirror in position and use of hands.



Illustration 5-II

Second exercise before a mirror in position and use of hands.

vouring to influence. In this case, there is nobody before you but your visualisation of an imaginary person, but you must, nevertheless, endeavour to speak to that non-existent person, as if it were a real

flesh and blood subject.

Do not pay merely lip-service to the formula. Do not forget that the words are merely the clothing of an intense desire which you must feel. The words alone are powerless, but coupled with the Wish (which is the expression of your Persona-

lity) they are potent.

Speak your wish slowly, giving the whole of your concentrated attention to its expression. Pronounced with the proper droning incantation, the expression of the sentence "YOU WISH TO FALL BACK-WARDS", will require about five seconds; longer sentences requiring correspondingly more time. Repeat this formula until you have firmly fixed it in your own mind and can deliver it with the proper spirit of certainty.

You can then select other formulae, paying great attention to have them so polished that they convey the greatest insistence and emphasis with the least verbiage, taking care to arrange them so that the master—idea which is conveyed in the formula, recurs regularly and frequently, without too great spacing.

Do not forget that the fact must never be allowed to escape your notice that the formula is only the clothing of the wish which you must have that the idea should

be faithfully received.

If you carry out this Exercise carefully and thoroughly, you will find that the experience which you will gain in the expression of the formulae will be of the greatest assistance to you when you have progressed sufficiently to work in cooperation with a subject.

The sincere student should devote at least half-an-hour daily during three or

four days to this Exercise.

Bear constantly in mind, that the formulae must be expressed with force and incisivenes, in a low, droning, monotonous tone of voice.

PREPARATORY EXERCISE No. 4.
PASSES - THEIR SUGGESTIBILITY - PRACTICE
IN VARIOUS FORMS OF
HYPNOTIC and SUGGESTIVE PASSES.

It would lead us too far, were we to take up the question of the exact nature of the influence which emanates from hypnotic or suggestive passes.

Suffice it so say that it is an indubi-

table fact that gestures or passes, when properly carriedout, assist in promoting suggestibility on the part of the subject. When improperly executed, or when used to excess, they are worse than useless, and it is therefore necessary, that the student should learn how to comport himself in this respect.

I will explain what I mean in saying that passes promote suggestibility. If you draw your hands, with fingers outstretched down another person's face, about one inch from it, that person will have the feeling, as if the hand were touching the face and, if movement be continued, during some time. it will tend to induce a feeling of quietude and relaxation in the mind of the person. In all the writings on the subject of Hypnotism and Suggestion, from the earliest days down to the present, mention is made of this power which is inherent in the hands, and it behoves the student to acquire the knack of the proper use of the hands.

The operator possesses three great hypnotic or suggestive weapons: — the power of the eye; the use of properly selected and correctly intoned verbal suggestions, and the use of the hands. The following Exercises are intended to train the student in the most suitable manner in which gestures or passes

should be made.

Passes are of three kinds:— downward passes to induce hypnosis; rotary or revolving passes, serving the same purpose; and horizontal passes, intended to retain the influence once it has been imparted. Some teachers add to the above, a fourth class of upward passes to dispel the influence, but I have never found that it is necessary to make any well-defined gestures in dehypnotising. We will therefore limit this Exercise to the downward, rotary, and horizontal passes, which are all necessary to the student.

This exercise is intended to teach you the manner in which passes in a downward direction should be made. Ilustration No. 4-II represents a phase of a downward pass, which can be used with great advantage, when the subject is seated before the operator, and which should be executed in the following

manner.

Let your arms hang limply at your sides, the hands being opened, while you are concentrating and when you judge the moment opportune, close your fists and raise in the closed position to the level of the subject's head.

Now open the fists, taking care that all the hand and arm joints are supple, and direct your fingers towards the head of the subject, at a distance of not more than one inch from the subject.

Hold your hands in this position, the finger-tips being slightly turned inwards, for a few seconds and then begin to draw your arms downwards, so that your hands and finger-tips seem to flow in a rhythmic magnetic movement along the face of the subject, without, however, actually touching it. This movement should be very gently executed till it reaches the shoulders, when the hands should again be closed and raised to the original point at which the downward movement begins.

Be careful to eliminate every abrupt or spasmodic movement from this pass, which should really represent a rippling

of the hands.

PREPARATORY EXERCISE No. 5. RELAXATION.

The pass, as shown in Illustration No. 5-II, is one that is used efficaciously to create a state of mental placidity in restive subjects, who find difficulty in relaxing. It should precede ordinary hypnotic or suggestive treatment with all persons who are in a state of mental anguish, as, when properly carried out, it is potent in stilling and in calming the nerve-vibrations and in wooing all the conscious faculties to a deep surrender.

As will be seen from the Illustration, the right—hand of the operator, the fingers of which are inclined inwards, makes a slow, gentle rotary movement along the head and face of the subject. This movement begins at the crown of the head and is terminated when the hand of the operator reaches a point underneath the chin of the subject. Simultaneously, the operator uses the left—hand to make a downward pass before the eyes of the subject, so that the entire movement is really a combination of downward and rotary passes.

The hands and all the finger-joints should be quite supple and flexible and great care should be taken to ensure that this pass is free from all brusque movements, for any abruptness on the part of the operator will tend to irritate still more the already turbulent

nervous system of the subject.

After you have carried out this pass for about five minutes or longer, you ould find that you have been successfulininducing the essential preliminary condition of mental passivity, after which it will be feasible to use the Radio-Hypnotic Crystal (as hereafter described) or such other method as you decide to apply.

PREPARATORY EXERCISE No. 6. HORIZONTAL PASSES.

In Illustration No. 6. II, we see a good example of the horizontal pass, which is generally used in order to retain the influence which has been applied.

The student should imagine a subject seated before him, in whom hypnosis has been induced for the purpose of applying the science of suggestion for the cure of habits, etc., or, it may be, for the imparting of suggestions to be carried

out post-hypnotically.

The hands of the operator are brought before the eyes of the subject, the left-hand being superimposed on the right, both hands being held flat with palms pointing downwards, the fingers being held loosely together. They are then gently moved outwards until the shoulders of the operator and as gently, moved inwards until they again occupy their original position before the eyes of the subject.

This smooth, gliding to-and-fro movement should be continued during all the time that the suggestions are being imparted. The student will find that this pass, once it has been properly acquired, will be of great service to him in his future work in the realm of

suggestion or hypnotism.

After the student has the knack of using this pass, he may usefully exercise himself in an adaption of it which is very common and which consists in using only either the right or the left-hand instead of using both hands as shown in the illustration. This pass is very frequently practised by medical men and by psychotherapeutic healers in combatting nervous disorders.

PREPARATORY EXERCISE No. 7. HOW TO DEVELOP SELF -COMMAND and SELF CONFIDENCE.

This Exercise wich is intended to train the student in the acquisition of selfcommand and self confidence is really a higher exercise in Concentration, for without Concentration on the idea that



Illustration 6-II

Third exercise before a mirror in position and use of hands.

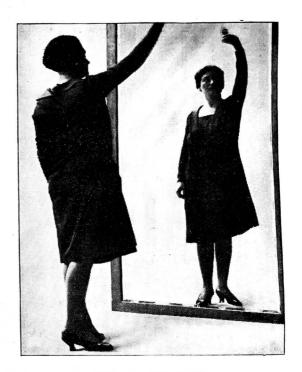


Illustration 7-II

Practice before a mirror with Radio Hypnotic Crystal to gain confidence and self-command.

you are able to make use of the suggestive power which is inherent in you, there can be no self-confidence nor self-command, both of which are absolutely indispensable to the proper carrying-out of any hypnotic or suggestive

experiment.

You must remember that, as I explained at some length in Course No. 1, and also in a foregoing part of this Course in Suggestion or Hypnotism, the mind of the subject is in a passive state, free from all contradictory or conflicting ideas, receptive and ready to allow any idea suggested by the operator to pass over into action, subject, of course, to the limitation, that there is nothing in the suggestion which would be contestant with the Conscience, and subject to the idea being suggested or imparted forcibly by an operator who is imbued with the consciousness of his own power. Selfconfidence and self-command on the part of the operator is more than a mere favouring factor. It is an indispensable necessity. The student's watchword should, therefore, be "COMPLETE SELF-CONTROL"

In Hypnotism and Suggestion, the difference between success and failure is as the difference between strong and weak, between decision and indecision, between purpose and lack of purpose, between energy and lack of energy and the aim of this Exercise is to afford the student enlightment and unfoldment of the powers which are latent in him.

Holding the Crystal in the right-hand, elevated over the head, concentrate on the wonderful power of Suggestion which is inherent in you, by means of which you can bring peace and happiness into the vicissitudes of your own life or that of those near and dear to you. Meditate on the wonderfully calming effect that you can exercise. Think how a knowledge of pratical psychology can help you in developing the nobler and finer side of Life. Fix your own goal and decide that you will not allow anything to impede your progress. Create for vourself. within yourself, an inexhaustible well of radiant, magnetic energy. Determine that you will so enhance the power of your Personality, that it will emanate a never-ending stream of suggestive power.

The student should, in this Exercise, not be content with the expression of any set formula. Rather should he allow a flood of inspiring thoughts, breathing the spirit of self-command, self-confi-

dence, consciousness of his own power and a firm resolve to use it for the betterment of himself and his fellow-men, to pervade and penetrate into the innermost recesses of his sub-conciousness.

To this Exercise, at least thirty minutes per day should be devoted, after the student has faithfully carried out the preceding Exercises. If he do so, he will find that when he comes to face a subject, there is no longer any hesitancy, and doubting of his own powers but a glorious certainty, based on self-control and self-confidence.

We have now terminated our preparatory studies and it is presumed that you have faithfully and conscientiously carried out the Exercises which have been prepared for you, devoting to each its due measure of attention, for do not forget that, on the manner in which you have studied these preparatory exercises, depends, in a very great measure, your future success.

These Exercises have been carefully selected, after a lengthy experience in teaching the science of suggestion, as being just those of which the beginner is most in need. As I have said before, this in the only System, where the Student is taken right at the beginning and set on the road which he has to follow, so that any failure or delay in your progress can only be ascribed to yourself.

If you in doubt of your own power to achieve results; if if there is any lingering trace of self-doubt present in your mind, devote at least, three or four days, to an intensive revision of Preparatory Exercises Nos. 1-7 inclusive, before proceeding further. The beginner cannot have a clear idea as to the value of such a period devoted to revision. His confidence and faith in himself will so strengthened as to make possible many things which, in the beginning, he may well have thought to be beyond him. It will impart to his voice, gestures and actions, that magnetic influence which enables him to accomplish things.

Should you feel uncertain of your power, your eyes cannot help but betray the fact, your general demeanour will give the lie to what you say and your future subjects will have no faith in your abilities. In your own interests, therefore, make sure that you are so familiar with each step in your work that you will take it, as it were, instinctively and without hesitation.

The vast majority of people in possession of their mental faculties may be hypnotised or suggestionised, on condition that they are willing to yield to the influence and that they possess, even in a small measure, the faculty of concentration. But, as I have already observed, no person can be hypnotised, against his or her will.

Even with willing subjects, however, only a small percentage can be influenced at the first or second attempt and the student may find that it may be necessary to make as many as twenty or thirty experiments before succeeding, for the reason that so few subjects have the faculty of concentration sufficiently trained, to enable them to fix their minds upon the suggestions made by the operator. Again, although they are quite willing to be hypnotised, many persons are too curious and anxious as to the result and do not pay sufficient attention to the suggestions that the operator utters or mentally conveys.

The degree of suggestibility in both sexes is practically the same. This is contrary to a widespread opinion that women are more easily influenced than men but it is, nevertheless, a scien-

tific fact.

Generally speaking, the best subjects are persons, either male or female, possessing a strong, vigorous mind and ordinarily good education. It is much more difficult to hypnotise or suggestionise a low, ignorant, animal type of character than a highly intelligent person for the reason that the former is much less able to grasp the meaning of the experiment and to comply with the directions given. He rather resembles an uneasy child whose attention cannot be fixed upon one particular point, to the utter exclusion of everything else.

Speaking of children, it is not at all clear that a child under three years of age can be made to concentrate sufficiently to be susceptible to suggestions. It is advisable that the student should not conduct any experiments with children until he has been successful in imparting the influence to adults. Any student who is interested in the use of Suggestion for the correction of children's faults and failings can receive my Special Instructions dealing with this question, free on application, as soon as he can make a satisfactory

report of his progress.

Possessed of the knowledge contained in the foregoing, you are now enabled to select from among the circle of your friends, some person who, in your opinion, should be susceptible to suggestion.

Do not reveal to him that you have taken up the study of applied psychology at first, but incidentally lead the conversation to the subject of mental science. You will have gained enough information from Course No. I, to enable you to speak with fluency and moreover, it is very rare, that the daily Press does not contain some news item which you can utilise as an introduction.

If your friend appears sceptical or antagonistic, do not despair. His sceptism or antagonism is immaterial to the success of the experiment; all that is necessary is that he should be able to concentrate and be prepared to submit

willingly to the influence.

After you have conversed generally with your friend concerning the science, ask him if he would be interested in collaborating with you in a very simple experiment, which illustrates the power of Suggestion.

It may be advisable to explain that Hypnotism is the new name for Mesmerism and that a still later designation for the condition is "Suggestion". Many of the most successful present-day operators style themselves "Suggestionists", whereas in former days the term applied was "Hypnotist".

NOTE :

All students should before practising any tests in Mesmerism, Hypnotism, or Suggestion become thoroughly familiar with the Laws of the country governing its use and should, in all instances, strictly conform to such Law.

THE "FALLING FORWARDS" TEST

The first step in this experiment is to request your friend to stand erect, with his feet joined, and his hands lying limply at his sides, as shown in Illustration No. 8-II. Ask him to open his eyes wide and to look intently at the ball in the Crystal which you must hold at a distance of about ten or twelve inches from the root of his nose, in such a position, that the subject is obliged to elevate his head slightly.

When he is gazing steadily in the

hips upwards, in the direction of the subject, you will find it possible to draw your upper body backward about three feet, without moving the feet from their

original position.

When the subject falls, allow him to do so with a slight shock, but be careful to catch him safely in your arms, which you must swiftly outstretch at the moment of falling, as otherwise you may discourage him from further collabora—

ting with you.

You will be able to discern the exact moment when the subject is about to fall, if you watch closely enough, and when the subject has fallen into your arms, snap your fingers loudly near his ear and say: - "All right; Wide awake." (Complete instruction upon de-hypnotising or awakening subjects is given later in this Course.)

THE "FALLING BACKWARD " TEST.

This test is a reversal of that described above, and is carried out in somewhat similar manner. Having selected your subject, who, preferably, should have collaborated with you in the "Falling Forward" Test, request him to stand erect, feet together, and his hands resting limply at his sides.

Now place yourselfat his back, distant about eighteen inches from him, and ask him to close his eyes, and breathing deeply, to relax his muscles completely. Ascertain if he is so doing, by placing your, hands suddenly on his shoulders and pulling him slightly backwards. If he comes back easily and does not resist, he is doing as you direct, whereas, if he is standing with his limbs stiff and rigid, he is not relaxing in spite of all that he may say. In this latter case, you must make sure that he is relaxing, before proceeding further, for, if you undertake this test while the subject is in an unrelaxed state, you are certainly foredoomed to failure.

After you have satisfied yourself that he has relaxed to the uttermost, advance your left foot to within a few inches of the subject's heels and pass your left arm over his shoulder, as shown in Illustration No. 9-II. Place your thumb against your forefinger as illustrated, in such a position that your arm forms an angle of about 45 degrees with the shoulder of the subject. Your arm should not, however, rest on the subject's shoulder.

Holding the Radio-Hypnotic Crystal close to the nape of the subject's neck,

request him to fix his gaze on your thumb-nail, which, if you have carried out the instructions properly, will now be about 8-10 inches away from the eyes of your subject in a upward direction.

Quickly convince yourself that the position of the subject is correct and



Illustration No 9-II.

body erect in a relaxed state. Ask him to think intently of falling backwards while gazing at the point which you have fixed. Advance your right-hand, holding the Crystal so that the latter is almost touching the nape of the subject's neck, at the point where the neck joins the head and cautioning your subject against allowing his gaze to wander from your left thumb-nail. Insist again on his thinking intently of falling backward and begin with your

suggestions as follows :-

" Think intently of falling backward.

"When you experience a desire to fall backward, you will not resist. "You will feel something drawing you slowly backward.

You will give yourself entirely up to this desire.

" You will fall backward when you experience the desire. "

Now allow the Radio-Hypnotic Crystal to press very slightly against the base the subject's brain, and continue the verbal suggestions as follows:-

" Now you are falling slowly back-

" You wish to fall backward and you cannot resist. " You — are — falling - slowly —

backward.

" You - want - to - fall - back-

"You - are - falling - falling backward.

"You — are - falling - falling falling - backward. " FALL. "

When you reach that part of the formula in which you say: "You are falling slowly backward", withdraw the Crystal from its position against the subject's brain, very, very gently and gradually and at the same time draw your left foot back until it is level with your right foot. Incline your body gently backwards, watching the back of the subject's skull, so that as he falls you will have no difficulty in supporting him with your right arm, your left arm being still extended before the subject's eyes, and retreating backwards almost imperceptibly to correspond with the backward movement of is body.

Both of these Tests should be carried out by the student as many times as possible with different subjects, as they are of great value in enabling you to select suitable persons to collaborate with you in the more advanced experiments. The success of these Tests is commensurate with your concentrative ability, but it also depends equally on the measure in which your subjects can relax mentally and physically, and surrender themselves to the influence which you exert. If you have been successful with any person in carrying out both these experiments. there is no reason why you should not be equally successful in the more difficult Tests with the same person, given the same degree of relaxation and cooperation on his part.

To awaken the subject after the "Falling Backward " Test, proceed as already advised. Simply snap your fingers loudly in the neighbourhood of his ear, and call out "All right. Wide awake."

It is not to be expected that you will be successful in carrying out these two Tests with the first subject whom you may select. nor even with the second or third. but rest assured, that if you follow strictly the instructions which are given, sooner or later you will achieve a satisfying measure of success. Your great difficulty will be to find persons who really can relax to the extent required, and as I have said, you may be forced to try perhaps twenty different individuals, before you meet with a subject who can sufficiently control his mental faculties to collaborate with you to the extent required. The student should bear it mind what I said in Basic Point No. 3., of Branch ONE, that "it should never be forgotten — contrary to a widespread opinion - the student's best and most receptive subjects are persons of strong intellect and will-power, which enables them to succumb voluntarily to the influence. " This readiness to receive the influence which you are exerting derends on the power of relaxation of the subject and therefore this is a question to which you must give great attention. Before beginning any experiment, convince yourself that the subject is really relaxing, and should you find that, during the progress of any test, the degree of relaxation has lessened to such an extent as to imperil your success, simply interrupt the exercise and begin again later, when the moment is more opportune.

Assuming that you have been successful in carrying out both the foregoing simple tests, you are now ready to progress a little further in your studies of Hypnotism and Hypnotic Suggestion.

HOW TO FASTEN THE HANDS. AN EASY TEST OF SUGGESTIBILITY.

Let your subject be seated in an easy, natural position, with both feet resting firmly on the floor. Ask him to allow all his muscles to slacken, so that he will feel perfectly at ease and under no constraint whatsoever. The correct position for the subject is shown in Illustration No. 10-11. Test his degree of relaxation by raising his right hand above his head, holding it there for a few moments and then suddenly withdrawing the support of your hand. If his state of relaxation be sufficient, his hand will immediately fall in a limp condition, free from all rigidity.

If you are of opinion that he is sufficiently relaxed, ask him to give you his entire and undivided attention, to lis-



Illustration No 10-II.

ten carefully to each suggestion that you make and to continue in a purely passive condition.

Now tell him to clasp his hands and to think intently that they are becoming fastened. Repeat to him in a tone filled with conviction :-

" Clench your hands tightly - tigh-

ter - TIGHTER.

"Your hands are stiff - stiff and rigid — tighter — tighter.

"You are losing control of the muscles of your hands and arms."

In a forceful, sing-song tone of voice, continue as follows :-

" Your hands are becoming fastened. " Clasp them still tighter. They are

becoming stiff and rigid. " You feel them becoming stiff and

rigid.

" Think that your hands and arms are fastened.

"Do not try to pull them apart until I tell you to do so. "But you will find that you have

lost control of your muscles. " And you cannot pull your hands

apart. "You have lost control of your muscles.

" Your hands are fastened and you

" cannot pull them apart."

Now grip his clasped hands tightly with your left-hand and with your right-hand, bring the Radio-Hypnotic Crystal within his line of vision, about ten inches from his eyes and in a straight line with them. Suggest to him that he must gaze steadily at the ball and take care that his gaze does not wander from it. If you find that his hands are limp and his muscles soft, you may depend on it, that he is expecting you to fasten his hands without an effort on his part. In such cases naturally you cannot succeed.

If, however, you find that his hands are really tightly clasped and that the muscles are hard, it is quite probable that he will make an excellent subject. Continue with your suggestions as before during some minutes and add to them :

" When I tell you to try and pull

your hands apart,
"I want you to try,
"But you will fail, because you have lost control over your muscles

"The muscles of your arms and hands refuse to act.

" You cannot pull your hands apart.

" Try slowly to pull them apart. "Keep looking fixedly at the Crystal.

" You cannot open your hands,

" You cannot pull them apart.

" You cannot separate them.

" You c-a-n-n-o-t. YOU CANNOT. ".

When he has tried for a few moments to unfasten his hands and has not been able to do so, clap your hands together, making a loud noise, or snap with your fingers near his ears and say : " All right - wide awake - now you can unfasten your hands. "

Instead of using the Crystal, you may make downward passes along the arms of your friend, beginning at the shoulders and continuing down to the fingers-tips. It is easily possible that you will not be successful at the first attempt, because though your friend may assure you that he is fully passive and is not endeavouring to resist you, still he may be doing so unconsciously, but be assured that sooner or later, you will be successful in carrying out this interesting test, if you work in accordance with the directions.

Remember you must be positive in issuing the suggestions which I have given you. You must imagine that your friend's hands are becoming fastened and that he cannot open them, strive as he may. Do not be disturbed or disappointed, if, at first, you do not succeed. Even the mighty eagle must first try its wings many times before affronting the tempest. This little test of "Fastening the Hands" is valuable practice for you and you should not leave it until you have successfully carried it out with not less than six subjects.

No. 11 - II and ask the subject to repose his right hand, palm flat and fingers outstretched, on the surface of your left hand, exactly as illustrated.

With your right hand, make a few passes along the forearm of your subject, beginning at the elbow and descending gradually and gently to the tips of the fingers. These passes must be contact passes, that is to say, that your hand must actually be in contact with the



Illustration No 11-II.

THE USE OF SUGGESTION IN RENDERING THE SUBJECT UNABLE TO REMOVE HIS HANDS.

This Test is slightly more difficult than the preceding ones and you should, therefore, select as your subject, a friend or acquaintance with whom you have been successful in carrying out the previous tests.

Having chosen your collaborator, take up your stand as shown in Illustration

epidermis of the subject and they should terminate in a slight, downard pressure on reaching the hand of the subject, at the same time, pressing <u>upwards</u> with your left hand, so as to impart a certain pressure on both surfaces of the right hand of your subject.

Make this contact pass about eight or ten times, gazing steadily and fixedly into the eyes of the subject and mentally insisting that he must so relax as to be completely receptive to the suggestion which you will issue.

Having carried out these instructions, say to the subject that he must now fix his eyes on the back of his own hand and, having - assured yourself that your instructions are being followed, make short, rhythmic downward passes over the hand of the subject as shown in the Illustration and begin with the following verbal suggestions:—

- "Think that your hand is stuck so tightly to mine, that you cannot remove it.
- "You will find that you cannot lift your hand from mine.
- "You are losing control of the muscles of your hand.
- "Your hand is getting stiffer and stiffer.
- "It is resting so closely on mine that you cannot remove it.
- "The more you try to remove it, the tighter it will stick.
- "Concentrate on the fact that you cannot remove your hand.
- "When I count three, try to remove your hand.
- "But you will find that you cannot.

"You cannot, for you have lost control over it. " Suspend the pass which you are making

Suspend the pass which you are making with your right hand, and press it downward against your subject's hand, at the same time, pressing upwards with your left hand, using both your hands as a vice in which to exercise pressure against the hand of the subject. This pressure should not occupy more than a few seconds, during which the expression of the verbal suggestions should not be interrupted.

Now continue :-

"Your hand is now stuck fast to mine.
"You cannot remove it. Think with
all your force that you cannot
remove it.

"When I count THREE, try to remove it.

"But you will not be able to remove it.

"Ready — One — Two — Three. "

fter you have counted, and have the

After you have counted, and have thus given the subject permission to try to remove his hand from yours, your verbal suggestions must be expressed more quickly and with the greatest measure of force and command of which you are capable. You must concentrate with all the strength of your mind that your subject is really unable to remove his hand from yours, as follows:

" Now you CANNOT remove your hand.

- " You C-A-N-N-O-T.
- "Try as you will, you C-A-N-N-O-T.
 "Try hard. Harder still. But you C-A-N-N-O-T.
- "The more you try to remove your hand, the more you C-A-N-N-O-T.
- "You cannot remove your hand from mine. You C-A-N-N-O-T."

Continue these suggestions for a few seconds, during which the subject will strive with all his might to remove his hand from yours, and when you judge that the experiment has lasted long enough, remove the influence, by drawing your right hand heavily down the right forearm of the subject, saying simultaneously:— "All right. The experiment is finished. You can now remove your hand. You can now remove your hand. " Slap the back of the subject's hand sharply and quickly. This is usually sufficient to remove the influence which you have exercised.

EXPERIMENT in the USE of SUGGESTION WHEREIN the SUBJECT is UNABLE to MAKE HIS FINGERS MEET.

As will be seen from Illustration No. 12-II, this very interesting experiment can easily be carried out with the collaboration of several subjects, but it will be advisable if in the beginning, the student limits his ambition to being able to conduct this Test successfully with only one subject, before carrying it out with several

subjects.

The subjects, or subjects, selected should preferably have already been tested by the student for susceptibility and as far as possible, should already have submitted succesfully to the preceding tests. By selecting only such subjects, the student will have the assurance that a certain amount of sychic sympathy or communion of thought already exists and will, moreover, have the certitude that his collaborators are enabled to concentrate sufficiently, for as I have mentioned several times, the faculty of concentration, and therefore, to relax at will, on the part of the subject is as indispensable as the same faculty on the part of the operator.

Assuming therefore that you have selected your subject with due fore-thought, allow him to become seated in front of you, his feet being firmly planted on the floor. Hold the Radio-Hypnotic Crystal in your right hand, the pedestal thereof being between your thumb and the index finger and ask



Illustration No 12-II.

the subject to gaze into your eyes. Allow him to do so during the space of a few seconds, after the expiration of which, gradually raise your hand holding the Crystal and interpose it between your eyes and those of the subject, holding it a distance of about ten to twelve inches from the root of his nose.

The subject being seated, while you are in a standing position will ensure that his line of vision will be at an angle of from 30-45 degrees, at the point where it meets the ball of the Radio-Hypnotic Crystal, dependent on your elevation above him.

'Ask the subject to gaze steadily and fixedly at the Crystal, to which you will gradually impart a very slight rotary movement, taking care to ensure that the movement which is imparted to your wrist and forearm is almost imperceptible. You will find that your subject will begin to relax, and by closely watching his eyes, you can easily gauge the moment, when his receptive state will be such that you can proceed, which usually will come after about one or two minute's gazing at the Crystal.

Without allowing him to remove his eyes from the Ball, gently ask him, to raise both hands before him till they reach the level of his chest, the hands being clenched, and the arms being pressed against the sides of the body.

Allow him to remain in this position for a few seconds, and then proceed by asking him to extend the index fingers of both hands, the remaining fingers and thumbs still being clenched and to withdraw the hands from each other, so that the tips of the extended index fingers are about eight or ten inches distant and pointing directly towards each other.

During the whole time, continue to gaze steadily into the eyes of your subject, so as to ensure that he does not remove his eyes from the ball of the Crystal. You may find that the student may be tempted to withdraw his eyes from the Crystal and to watch the movement of his fingers and it is better therefore that you should not say to him: -"Withdraw your hands till the tips of the fingers are distant about eight inches ", for should you do so, your collaborator cannot avoid removing his eyes from the Crystal, for the very simple reason that he will endeavour to measure the distance. It is preferable, therefore, simply to say :-"Withdraw your fingers from each other. Still more. Still further. More still. Not so much. Approach them slightly " and so on, until you have placed his fingers in the proper position, without any mention of any specific distance.

Still watching the subject's eyes, and holding the Crystal motionless in its previous position, place your left hand quickly against his elbows, so as to assure yourself that they are really

reposing against his sides.

These various preliminaries having been carried out to your satisfaction, proceed to tell him that he must hold his hands perfectly still in the position in which you have placed them; that he must under no consideration, remove his eyes from the ball of the Crystal; and to think now with all the concentrative force of which he is capable that when he tries to place his extended fingers together, or to make them meet that he is going to miss them; to think that he cannot put them together. Repeat this to him in a tone of incisiveness and filled with the uttermost conviction, so that it cannot fail to sink into his subconsciousness. Always watch his eyes, to see that they do not withdraw themselves from the Crystal.

Now begin as follows :-

"Think that your fingers will not meet.

"Allow that one idea to occupy your

"Do not wonder but CONCENTRATE on the fact that you will be unable to make your fingers meet."

Repeat this once or twice, after which proceed as follows, slowly and more positively:-

"You are now losing control of the muscles of your arms and hands.

"You will find that you cannot make the tips of your fingers meet. "Try slowly to make the tips of

your fingers meet.

"You cannot make them meet.

" You C-A-N-N-O-T.

"You have lost control of your muscles.

"LOOK AT YOUR FINGERS. "

When you come to this part of the formula, the last phrase of which must be uttered quickly and commandingly, but not over-loudly, withdraw the Crystal, and lower it to the region of the fingers of your subject, rotating it over the gap between the extended index fingers. Your subject is now looking at his fingers and is striving to make them meet Continue with suitable suggestions as follows:

"You C-A-N-N-O-T make your fingers meet.

"You CANNOT. You CANNOT.

"Try as you will, you cannot make them meet.

"You see, you miss them every time.
"Try harder - Harder still - but it is useless trying.

"For you C-A-N-N-O-T make them meet.

" You C-A-N-N-O-T. "

and so on, repeating suggestions of the utter impossibility of the subject being able to make the tips meet, uttering your suggestions in a clear, masterful voice.

Do not allow the subject to strive too long to overcome your influence. Break off the experiment after about a minute, before any signs of strain are apparent. It will be sufficient to clasp his hands in yours, and to ask him to look you in the eyes, saying "All right - All right. Now you have full control over your muscles again", frictioning his hands and forearms very lightly.

After you have been successful with several subjects treated separately, you may proceed to carry out this same experiment with three of more friends simultaneously, as shown in the Illustration No. 12-D. Do not pay any attention to the fact that in this Illus-

[&]quot;When you try to place them together, you will miss them.

tration, the operator is shown behind the subjects. This is done in order to facilitate your observation of a phase of the experiment, and in any case, after you have been successful with different subjects, your feeling of power will become so enlarged that you will not find it a hindrance to revolve around your collaborators and to work this experiment in its final stages from behind them instead of being in front of them.

THE NECESSITY OF COMPLETE RELAXATION. FURTHER ADVICE ON HOW TO CREATE THIS CONDITION.

The student will remember that in various parts of this Branch, I have stressed the importance of relaxation which is every whit as essential on the part of the subject as is Concentration on the part of the operator. In most cases the crux of the whole question of the success of an experiment depends on the subject's capacity for relaxation which may be described as the faculty of releasing his whole muscular structure and his entire nervous system, for the time being, from all willed activity, so that he is in what I may, for want of a better term, call "limpness".

This faculty of relaxation which is close kin to Passivity, is the necessary accompaniment of Concentration, which is to say that the existence of one presupposes the existence of the other. One can only relax in the same measure as one can concentrate. Just as Concentration must be learned, so must the faculty of relaxation be trained

and developed.

Tilustration No. 13-II shows a very simple test in relaxation which you should frequently use as a test of the degree of suggestibility of those whom you may wish to use as subjects. It may usefully be made to precede even the "Falling Forwards" Test, as it will enable you to gauge almost immediately, whether the person whom you have selected possesses sufficient control over the muscular and nervous impulses to make a satisfactory subject. Any person who cannot relax to the requisite degree necessary in this Experiment should be treated with the Radio-Hypnotic Crystal on lines similar to those set forth in Preparatory Exercise No. 2, naturally with modifications. The use of the Radio-Hypnotic Crystal while not being absolutely necessary, has been found to be of immeasurable assistance in inducing

this indispensable state of relaxation with the least waste of time.

Your subject in this Experiment should be seated in a chair, his right hand resting on his lap, as shown in Illustration No. 13-II, the left hand being raised to the level of the shoulder and stretched out parallel to the floor. Now place your clenched right hand



Illustration No. 13-II
SHOWING SUBJECT in UNRELAXED STATE.
Note the hand remaining in mid-air.

underneath his left hand, so as to act as a support, on which the left hand of the subject reposes heavily.

Now request him to release all his muscles as far as possible from all willed control and instruct him as follows:

"When I count three, I will withdraw
my right hand.

"Your left hand will no longer be

supported.

'If you have really relaxed,

'Your hand will fall limply to your side.

- "Relax. Do not think of anything but relaxation,
- "Unbrace all your muscles.
 "Ready. One two THREE."

At the word "THREE", suddenly jerk your supporting hand away from underneath the left hand of your subject and watch closely in what measure the subject's arm falls. If he possesses a satisfactory degree of relaxation, his arm should fall immediately, effortlessly

and limply to his side.

Illustration No. 13-II shows what may be expected when the subject, as is very often the case, cannot relax to any noticeable degree. The arm although deprived of any outside support remains stiffly extended, thus proving that the muscles, far from being relaxed, are still braced. Many students will force their arm downward a fraction of a second after the support is withdrawn. This should not be allowed as there should be absolutely no rigidity in the arm at the time of its falling.

When the faculty of relaxation is really present, the movement should consist of a downward fall as if the arm of the subject had suddenly been deprived of all muscular force. You can gain a very apt insight into this limp, effortless fall if you hold out a book in your hand and allow it to fall to the ground. Do not expect to carry out this little test satisfactorily with the first person selected. It seems very simple but experience has shown that Relaxation must be practised frequently before it can be said to be perfect.

HYPNOTIC SLEEP INSTRUCTING THE SUBJECT.

You have been herein taught, both by precept and illustration, how to conduct certain essential physical tests; essential, because by assimilating them, your confidence in your own ability has been increased and also you have by now, collected around you a small but sufficient band of suitable subjects, who also have gained confidence in your ability. This mutual confidence — yours in your subjects' suggestibility, theirs in your power — is of prime importance in these higher tests, which you are now going to learn. Before beginning with your first

experiment in the induction of hypnotic sleep, I would strongly advise you to spend one evening in a mental review of what you have already learnt in this Course, so as to make sure that you have mastered the underlying principles as hereinbefore explained, and should you be in doubt about any point, it will be advisable to postpone this experiment for a day or two, until you have refreshed your memory.



Illustration No. 14-II

When you feel sure of your own capabilities, request the subject to sit in an easy, comfortable position, as shown in Illustration No 14-II, allowing his feet to rest firmly on the floor, his hands lying limply at his sides. Explain to him that you are now, with his collaboration, going to undertake a very slight experiment in Advanced Suggestion, and that you wish him to give you his full and undivided assistance.

Tell him that you have selected him

as your subject, because you feel that he is in full command of all his mental and psychic forces and, that being so, he is more likely to make a perfect subject than one who is not yet so developed. Explain to him that you will require his attention for a comparatively short time only, during which, he must utterly disregard his surroundings and listen attentively to every suggestion that you make.

The whole point of this preliminary Instruction to your subject is to bring him to a receptive state of mind, to enlist all his impulses on your behalf and on behalf of the success of your joint experiment. Always refer to it as "our "experiment in Advanced Suggestion — never as "My "experiment.

You will find that your subject will become thoroughly receptive and will wholeheartedly assure you that he will do everything that within him lies to ensure that your "joint" experiment will have a successful issue.

PRODUCING LIGHT HYPNOSIS BY SUGGESTION

Now ask your subject to make himself as comfortably relaxed in his chair, as he is accustomed to do when he wishes to have a good long rest. In talking to him in this manner, you must be in a commanding position as regards your subject, that is to say that your eyes must be above his, so that when he looks at you, he must perforce look upwards. The result of this, is to tire his optic nerve much sooner than would otherwise be the case.

Now ask your subject to gaze steadily upward at the Radio-Hypnotic Crystal which you must hold as explained in a previous exercise. If you have not the Crystal, or if you decide for some reason or other which seems good to you, to operate without its assistance, begin by making rhythmic sleep-giving downward passes, as explained under the heading " Practice in the Various Forms of Hypnotic and Suggestive Passes ". Concentrate your mind on the fact that you wish to induce SLEEP and begin to place your suggestions accordingly. The more soothing and soporiferous, your tone of voice, the better. Everything you do and say must have a tendency to put your subject to sleep. If you are using the Radio-Hypnotic Crystal, say to him as follows :-

"Open your eyes wide and look intently at the ball of the Crystal". If you are

not using the Crystal, alter the Suggestion to make him gaze into your eyes. In both cases continue as follows:-

"You now wish to go to sleep.

"Fix your mind on going - to - sleep.
"Sleep - Sleep - you are going to sleep.

"Count slowly to yourself: - one - two-three - one-two-three,
"One-two-three-Now close your eyes and go to sleep."

Now say to your subject :-

"Repeat to yourself mentally with

"I - am - going - to sleep

"I - am - getting - sleepy.
"I - want - to - go - to - sleep."

While the subject is repeating this to himself mentally, you should continue to make appropriate passes before him (either with or without the Crystal) with your left hand, as shown in Illustration No. 14-II, while your right hand, palm flat and fingers extended, is reposing lightly on your subject's forehead, your thumb pressing lightly at the base of his nose, between the eyes. Now continue:—

" You are getting sleepy,

"Your eyelids are getting heavy.
"You - want - to - go - to - sleep.

"You - cannot - stay - awake

sleep - sleep. "Sleep-sleep-fast asleep."

Repeat these and similar suggestive formulae, having a pronounced sedative tendency, in a droning, monotonous tone of voice until his heavy, even breathing and complete muscular relaxation shows you that he is indeed on the borderline of hypnotic sleep. Do not now interrupt your sleep-giving suggestions, but continue them until the state of hypnosis is perfect, which outwardly resembles normal sleep.

If the foregoing method does not prove immediately efficacious, you may modify it by pressing with your fingertips at the roots of your subject's nails, while issuing the suggestions. The exact amount of pressure necessary may best be ascertained by experimenting with him previously, so as to avoid causing him any feeling of discomfort or pain.

As your repertory should consist of a knowledge of several methods, you should also try to induce light hypnotic sleep by revolving the subject's head, as follows: - Take hold of the back of the head with the fingers of your left hand, exerting a slight pressure at the base

of the brain. At the same time, place the thumb of your right hand between his eyes, and the fingers on his left temple. You can now revolve his head very gently and slowly in a small circle, in a direction from right to left. In doing so, you will, of course issue your sleep-giving suggestions, as above.

sleep-giving suggestions, as above.

The following method of hypnotising is also very effective. The subject being comfortably seated in a chair, you must gaze steadfastly into his eyes and audibly count "one, two, three", etc., telling him to blink his eyes after each number is pronounced. While there are some few persons who might be able to prevent their succumbing to their desire to sleep until you had counted up to one hundred, the vast majority would be asleep by the time you had reached fifteen or twenty. This is a very good method for the simultaneous hypnotising of a number of people, with which I will deal later in this Branch.

In order to awaken your subject in this Experiment, all that will be necessary is to say "All right, wide awake", at the same time concentrating your mind upon the idea that he will awaken and issuing corresponding mental suggestions. Do not be nervous or doubtful of your ability to awaken him. If he does not immediately respond to your suggestion to awaken, slap him very lightly on the cheeks and repeat "All right, wide awake ", as many times as may be necessary. Fuller instructions on this matter are given under the heading: "How to Awaken the Hypnotic Subject".

INDUCTION OF PROFOUND HYPNOTIC SLEEP.

The manner of inducing profound hypnotic sleep is somewhat similar to that described above, but naturally greater attention must be paid to the preliminaries than is necessary in the induction of only slight hypnosis. Before proceeding to detail the steps in this Experiment, I cannot refrain from quoting the beautiful words in which Dr. John Duncan Quackenbos, A. M. M. D. tells us of the manner in which his preliminary suggestive conversation with his subject was carried on. He writes:—"I ask my subject to assume a comfortable reclining position, and then continue a soothing conversation along lines like the following, with a view to producing a monotonous impression on eye and ear:

" I wish you to look at this diamond" (the use of a diamond has now been

superseded by the Radio-Hypnotic Crystal) " in a dreamy listless manner, with a blank, expressionless stare. thinking of nothing, but relaxing the ocular muscles. Make no effort, for there is nothing that you can do to encourage the approach of the favourable mind state. Do not wonder what is going to happen. Do not be apprehensive, or suspicious, or distrustful. Do not desire that anything shall take place, nor watch to see what may occur, nor seek to analyse what is going on in your mind. You are as negative, indolent, indifferent as you can be. You have confidence in me and faith in yourself. No harm can come to you when lost in this sleep. So with confidence in me, in yourself, in the occasion, the instrumentality and the outcome of the experiment, you are about to abandon yourself without mental reservation, or misgiving, to a pleasant current that drifts you along with it to the sphere of sleep - for that is all that it is, the same sleep that you enjoy every night. "

The student may find it advisable to incorporate some of the sleep-inspiring remarks recommended and used by Doctor Quackenbos in the general notes which have been given in the chapter headed "Hypnotic Sleep-Instructing the Subject" and may if necessary, use other sedative thoughts created by himself. If he has thoroughly rehearsed Preparatory Exercise No. 3, concerning the creation of suggestive formulae, he should now be fitted to fashion new ones which may well prove very appealing and even resistless for his own special type of subjects.

Having induced the light hypnotic sleep as explained in the preceding chapter, continue as follows:

Place your finger-tips on each side of the subject's head, your both thumbs resting on his forehead just above the eyes, so that the extremities of your thumbs nearly meet. Move the thumbs along the forehead towards the sides of the head of the subject and continue to repeat this contact pass from the centre of the forehead over the brow to the temples for about two minutes. While doing so, keep repeating : - "Sleep deep sleep - sleepy - sleep - sound and deep sleep - sound asleep " and so on, speaking all the time in a low, sing-song tone of voice. Simultaneously you should concentrate mentally on the fact that the slumber in which the subject is sunk, will be deep and

undisturbed.

Now place your left hand on the top of the subject s skull and make rhythmic downward contact passes, beginning at the top of the skull and terminating at the point where the head joins the neck, exerting a fairly firm pressure with your fingertips against the head of the subject. The pressure, while firm, should not be such as would inconvenience the subject. Simultaneously with this contact pass, carry out with your right hand, short downward passes before the subject's face; this latter pass should not be a contact pass. During all these various movements, you should not cease to murmur lowly but positively and firmly, the soporific suggestions on which you have decided.

As you "sense " that your collaborator relaxes more and more and sinks more deeply and more profoundly, suspend the pass with your right hand, continuing the contact movement with your left hand towards the base of the brain. Place the thumb of your right hand on the root of the subject's nose, and allowing it

to repose firmly, repeat :-

"You - are - sunk - in slumber.
"You - are - sound - asleep "Your - sleep - sleep - is - so deep - and - so - profound "That - you - hear - nothing nothing - but - my - voice "Sleep - sleepy - sleep - SLEEP."

Repeat this formula in the most monotonous voice of which you are capable and continue to express it during, at least, two minutes, after which you will find that your subject is in a deep sleep, oblivious to all his surroundings and responsive only to your voice.

Some subjects require much longer treatment on these lines than others, but if you carefully and conscientiously follow these instructions, you must ultimately succeed in inducing most

profound hypnosis.

Full and complete instructions as to the most suitable methods of de-hypnotising the subject or of awakening him out of this deep sleep will be found hereafter in the chapter dealing with the matter.

CREATING HALLUCINATIONS BY HYPNOTIC SUGGESTION.

Having induced profound hypnotic sleep, as described in the foregoing chapter, you are now in a position to carry your studies in Hypnotism and Hypnotic

Suggestion a stage further and to learn how to use your power for the purpose of creating hallucinations in the mind of your subject. The word "Hallucination" may be defined as being a mental image of something which in reality does not exist. The creation of such mental illusions is always an instructive and amusing manifestation of the power of hypnotic suggestion.

The best manner in which to proceed is as follows: — After you have placed your subject in a state of profound hypnotic sleep, allow him to remain tranquilly in this condition for a minute or two, during which time the only suggestions given should be those tending to retain the influence. Now create the hallucination on which you have decided, as for example, making the subject see a beautiful garden of flowers before him. Visualise this non-existent garden in your own mind and holding the subject's right hand with your left hand, simultaneously carrying out contact passes with your right hand, in the neighbourhood of his forehead and temples, converse with him regarding the garden which you wish him to see.

Say to him in a low, positive tone, replete with suggestive-force:-

"You will remain in sleep and when "I tell you to open your eyes, you "will do so and you will see what I "tell you to see. We are now in a "beautiful garden filled with the "most luxuriant flowers. See that great mass of poppies, like a great crimson stain. Look at the "wealth of roses and the glorious display of beautiful blooming hyacinths"

and so on, using simple, insistent phrases, descriptive of the hallucinated garden. It is not necessary for me to place such phrases in the mouth of the student, for each one will be able to construct suitable ones for himself.

When you feel that your introductory suggestive talk has sunk into the sub-concious mind of the subject, it will now be necessary, without interpring the hypnotic sleep in which the subject is plunged, to induce him to open his eyes, for which purpose, you will say to him :- " Open your eyes, Open your eyes", concentrating at the same time, on the fact that the eyes will open.

While doing so, place the fingers of your left hand on the top of the subject's brow, your thumb exerting an upward

pressure just above the eyes, as shown

in Illustration No. 15-II.

Repeat your exhortation that the subject should open his eyes in order to see the beautiful garden and should he not do so within a reasonable time, say one or two minutes, press the skin of the brow upwards with both your thumbs so as to assist the eyes to open.

As soon as the eyes are open, the subject still being in a state of profound hypnotic sleep, make a few downward passes before his face, as taught

Embrace in your suggestions all the beauty that he would notice were the garden of flowers real and not merely a figment of his imagination acting under your control.

When you see from his pleased appearance that the hallucination which you have created has crossed the threshold of his sub-consciousness, you may, if you so desire, invite him to accompany you to the fictitious garden and having arrived there, ask him to collect a pretty bouquet for some member of his



Illustration No 15-II

previously in this Branch and pointing to that part of the floor which is intended to represent the hallucinated garden, say to the subject:— "Now your eyes are open. Keep them open. You will see what I tell you to see, "continuing the downwardpasses meanwhile. Pointing to the imaginary garden which you wish your subject to see, expatiate at some length thereon just as if you were conversing about a real garden.

family When he has collected a sufficiently large bouquet of imaginary flowers, conduct him back to his previous position on the chair and de-hypnotise him as taught hereinafter.

SIDELIGHTS ON POST-HYPNOTIC SUGGESTION.

The student who desires to extend his studies so as to deal with the very interesting question of Post-Hypnosis can obtain, free on application, my

"Special Instruction upon the use of Post-Hypnotic Suggestion", provided that he gives a personal assurance that he wishes to use this knowledge for legitimate purposes. It is advisable that this department of Hypnosis should be studied only after the student has made some satisfactory progress, at least in the Preparatory Exercises, and recognises the enormous possibilities latent in the science.

It is not necessary, therefore, to go



Illustration No. 16-II

into any great detail here on the question of Post-Hypnotic Suggestion, as full instruction can be obtained without charge by the students of this Course, subject to the proviso above mentioned. It will be sufficient for our present purpose, to give a few explanatory side-lights on the question.

side-lights on the question.
By Post-Hypnotic Suggestion is meant the making of suggestions, which, contrary to what the student has already learnt in this Branch, are not to be carried out at the time the suggestions are given, but at some subsequent period,

fixed by the operator.

In order to be able to place posthypnotic suggestions, the student should have successfully carried out various experiments in which he has been able to induce profound hypnotic sleep and should, moreover, be thoroughly acquainted with all the preceding matter contained in this Branch, both theoretically and practically.

Illustration No. 16-II will give you an idea as to the method which is to be followed. You will note that the procedure is practically similar to that for ordinary hypnotic suggestion; naturally, however, much greater attention must be paid to the suggestions which you express, as these require to be so strengthful and positive that they will rise again before your subject (who will no longer be under hypnotic control) at the time which you have fixed. The reason for this is obvious. In the case of ordinary hypnotic suggestion, your subject accepts and carries out your suggestion, while in a state of hypnosis. In the case of Post-Hypnotic Suggestion, while the suggestion is accepted by the subject who is in a state of hypnosis, the corresponding action takes place afterwards, when the subject has been released from the state of hypnosis.

The subject who is being influenced post-hypnotically must, in order to be sufficiently receptive, be brought to a state of almost complete passivity, and the operator, in Illustration No. 16-II, is engaged in creating this essential condition in the mind of the subject who is being tested for the degree of relaxation, as explained in the chapter headed "The Necessity of Complete Relaxation".

Students who are interested in this further study are counselled to make a report of their progress when sending in their application for the free Instruction on Post-Hypnosis, which is of immeasurable benefit in the eradication of evil habits.

HOW TO AWAKEN THE HYPNOTIC SUBJECT

It was for a long time a common belief that while the amateur hypnotist would be able to hypnotise a person, he might conceivably be unable subsequently to de-hypnotise or awaken his subject. I readily admit that in certain isolated instances it has happened that where an insufficiently-trained amateur hypnotist has allowed himself to become flustered, it may have happened that a certain difficulty may have been experienced in

awakening a subject. However this may be, de-hypnotising presents no great difficulty, if the rules for carrying out this operation are adhered to. Moreover before a subject allows himself to become hypnotised, he has always present in his conscious mind, an approximate idea of the length of time which the state of hypnosis will last and he will, therefore, awaken of his own accord and without any instructions from the operator, after the lapse of the time which he has fixed before consenting to enter the hypnotic condition.

De-hypnotising presents, therefore, no great difficulty but every operation must be learned thoroughly and the knack of carrying out the various operations acquired. Hypnotised people are not reduced to a state of mere automata; they do not become machines or tools in the hands of the operator, nor are they robbed of their individuality. Most hypnotic stages are not unlike the conditions which exist during normal sleep in which the lower functions of the brain are reduced in activity, while the higher ones are still active.

Before attempting to induce hypnotic state, always tell your subject that you will restore him to his normal consciousness by saying :- " All right, wide awake ", and explain to him that when he hears these words he will awaken immediately. At the conclusion of the experiment, when you utter these words, you must concentrate your mind upon the idea that your subject will immediately awaken. Should he not do so at once, do not allow yourself to flurried or anxious. become subject is absolutely safe and is in no danger whatsoever. In this refrain from giving any awakening suggestions for a few minutes, during which you will go through a short exercise in Concentration, as explained in Preparatory Exercise No. 1, concentrating your mind on the fact that your subject will immediately awaken, when you next tell him to do so.

When you feel sure that you are perfectly self-controlled, say to the subject in a very positive tone "All right, wide awake, all right, wide awake", repeating this several times until the subject is released from the hypnotic condition.

It may be useful, from time to time, to give a short, quick slap with your fingers on the subject's cheeks. It is desirable not to allow your subject to

awaken with a sudden start, so that these slaps should be more in the nature of light pats.

As explained in the chapter headed "Passes -Their Suggestibility", upward passes will tend to awaken the subject, so that it will be advisable to make upward passes while issuing the verbal and mental suggestions of awakening.

If the subject be exceptionally difficult to awaken and has remained unresponsive to any of the methods mentioned, say to him: — "You will awaken when I have counted three". Repeat this five or six times and then begin to count: — "One — two — three." At the word "Three", slap your hands sharply before the eyes of the subject and rub his temples in an upward direction two or three times.

If you experience any difficulty in awakening your subject, it is better to request other persons, whose nervousness might unfavourably excite the subject, to leave the room. Assure them that there is not the slightest ground for uneasiness, but that it will be better for the subject that he is left alone with you, removed from all involuntary influence of others.

There is no great difficulty in de-hypnotising, if you do not allow yourself to become flustered or excited. Unfortunately some novices who have learned a few fragments of Hypnotism from some incomplete "System" become hypnotised themselves by the fear that they will be unable to awaken their subject. I do not know of any case where a student of my System has experienced any great difficulty in awakening subjects. The method is so straightforward and logical that the student need not have even the slightest misgiving, if he follows my instructions.

It is advisable, however, not to accept any person as your subject, who is suffering from heart-disease, epilepsy or similar ailments, except under the advice of a duly qualified medical practitioner.

THE CORRECT PROCEDURE WITH DIFFICULT SUBJECTS.

As your experience grows wider, you will occasionally meet with subjects who may be normally easy to hypnotise but inordinately difficult to awaken. Such subjects should not be hurried, as they require to be treated with great patience. They are naturally lethargic

and feel so well and confortable under the influence of hypnotism that they do

not willingly awaken.

In dealing with such people never for one moment lose confidence in your ability to awaken them. Any betrayal of nervousness, be it even only by thought, will invariably react on your subject. If possible allow him to remain for ten minutes or even fifteen minutes under the influence of the hypnotic sleep before undertaking to awaken him and begin (when you judge the moment opportune) to converse with him, as follows:

"It is now time to waken.

" You must get up NOW.

"The experiment is finished and it is useless for you to remain sleeping.

"When I count ten, I wish you to

open your eyes.

"One - two - three - four - five six - seven - eight - nine - TEN. "TEN - Wide awake - Wide Awake."

In contradistinction to soporific suggestions, awakening suggestions must be expressed in a loud voice, and uttered positively and commandingly. While saying these phrases, rub the subject's brow and temples upwards, and at the word "TEN", snap your fingers as loudly as possible in the neighbourhood of his ears. This method is generally sufficient to awaken even the most difficult subject.

Note that practically every subject if allowed to sleep on undisturbed, will awaken naturally after an hour or two, feeling greatly refreshed. In some few cases, they may continue to slumber on

for six or seven hours.

HOW TO AWAKEN SUBJECTS WHO HAVE BEEN HYPNOTISED BY OTHERS.

If you desire to awaken a person who has been put to sleep by another operator, who may be prevented, by inability, or by an accident, or by some other cause, from awakening him, you must approach him, as though he were in a natural sleep. Begin by suggesting that the person in question is asleep and sound asleep. Speak to him energetically and with confidence, telling him that he is very sleepy, and that his slumber may become still more profound. Speak impressively and authoritatively. Your object is to identify yourself in the subject's mind, with the person who originally put him to sleep, so that he

may become amenable to your de-hypnotising commands.

After speaking to him generally on the subject of sleep, you will find that he gradually recognises your authority and will, in all probability, obey you when you tell him to waken. For the rest, you will have to deal with him in the manner described above for dealing with difficult subjects, and it may be necessary for you to be extremely vigorous with him.

HOW TO RENDER YOUR SUBJECTS IMMUNE to the INFLUENCE OF OTHERS.

Illustration No. 17-II shows the operator engaged in rendering two of his subjects immune to the influence, whether hypnotic or suggestive, which may be exercised by others. This operation merely consists in an adaption of the formulae used after the subject has been placed in a light hypnotic sleep, as for example:-

"You will not surrender at any time to the influence exercised by X.

"You will not succumb to the fascination of X.

"Your Will cannot be enthralled by X."

and so on, adapting your suggestions to the peculiar circumstances which render it necessary for you to immunize a subject or subjects against the possible influence of a third person.

HOW TO RENDER YOUR SUBJECT SUSCEPTIBLE to the INFLUENCE OF OTHERS.

This is a reversal of the foregoing experiment. Having previously placed your subject in an hypnotic sleep, you should suggest to him in a very positive tone of voice:-

"You will do willingly whatever X tells you to do.

"You will obey his suggestions.
"You will submit to his influence as you submit to mine."

continuing to express similar suitable suggestions until you feel sure that your subject has registered them in his sub-consciousness and that he will carry them out.

As this, as well as the preceding Experiment, partakes in a great degree of the nature of Post-Hypnotic Suggestion, I advise the student to send me a report of his present progress, so that

my Instruction on the use of Post-Hypnotic Suggestion may be sent to him, without extra charge. He will find therein much that will be of value to his future progress.

> HOW TO HYPNOTISE A LARGE NUMBER OF SUBJECTS SIMULTANEOUSLY.

In Illustration No. 18-II, the operator is shown in the act of hynotising

side or the rear of the subjects, while continuing the suggestions and the passes necessary for the retention of the influence.

To hypnotise a number of subjects at the same time, have them sit in a row before you, or if the number be over five or six, place them seated in a semi-circle, and stand in front of them, so that you can gaze into the eyes of each and every one and that every single



Illustration No. 17-II

three different subjects simultaneously. His position at the rear of the subjects is taken, so that the student can see the details of the operation, but it is essential that the operator should be facing his subjects during the time necessary for the induction of hypnosis. When hypnotic sleep has been induced, the operator may stand at the

subject can look into your eyes.

Look each subject steadily and fixedly in the eyes during the space of a few seconds, and subsequently direct your eyes, so that each individual subject is under the impression that you are looking directly at him or her.

Now hold up the Radio-Hypnotic Crystal on a level so that the subjects are



Illustration No. 18-II

obliged to raise their eyes and request them to gaze directly and fixedly at the little ball on the top of the pin. Describe a small curved movement with the right hand holding the Crystal, so that the pin is evident to each one in turn. This movement should not be laboured nor abrupt. Rather should it be a graceful, gradual movement, flowing effortlessly from the wrist.

Continue this operation during two or three minutes, insisting mentally on the necessity of each one of the subjects gazing fixedly at the Crystal, and as you feel that they become more and more placid, commence with the verbal sug-

gestions which should constitute an adaption of the formulae suggested in one of the preceding chapters dealing with the induction of hypnosis.

You may find that one or two of your subjects do not respond so readily to your soporific suggestions as the remaining ones, in which case, it will be necessary for you, to devote to them a certain degree of special attention, without, however, neglecting the others

During the entire operation, continue to move the Crystal as described, your eyes following its line of motion and being fixed steadily on each subject in turn, making your gaze more insistent and commanding if possible as you direct it on the subject who appears more recalcitrant to the influence which you

are exerting.

Proceed as described in the chapter treating of the creation of hypnotic sleep, either light or profound, according to your desires. Remember that a much more interse degree of concentration on your part is necessary in dealing with several subjects than is the case where only one subject is concerned, but that otherwise the process is exactly the same as that previously recommended.

If, before undertaking this experiment in collective hypnotism, you have thoroughly tested the degree of suggestibility of those taking part and have acted properly and in accordance with your examination of their suggestibility, there is no valid reason why you should not be equally successful with five or six, or even ten subjects as with only one.

The mode of procedure for awakening in collective hypnotism does not differ radically from that recommended for one subject. Naturally the formulae will have to be adapted to suit the circumstances of the case. Individual members who may not awaken so readily as their companions may require individual attention.

APPLYING HYPNOTIC SUGGESTION AT A DISTANCE.

This phase of the Science is practised but little, owing to the fact that the percentage of people susceptible to the degree necessary for successful experiments is limited. With willing and trained subjects, however, remark-

able results can be obtained.

Before tr ing to conduct an experiment in Hypnotic Suggestion at a distance, it is advisable that you apply yourself assiduously, during two or three weeks, to the development of your concentrative powers. Any student of this Branch is entitled to apply for my Special Instruction on Concentration, joining to his application, a brief and concise report of his progress, so that I may judge therefrom as to whether his present knowledge of the hypnotic and suggestive sciences is such as to justify my placing this supplementary instruction in his hands. In every case where the application is accepted, no charge is made for this additional service.

Assuming that you have now undergone

such supplementary development in Concentration, you may begin your experiment as follows:-

Seat yourself in a comfortable, relaxed position and devote the first five or ten minutes to an exercise in autoplacidity. Do not allow any other person to be present in the room, which should, so far as possible, be isolated against the clangour of every-day life.

When your degree of placidity is such as to justify your proceeding further, gaze at the ball of the Crystal (if you are using this instrument) and think intently of the person whom you wish to receive your suggestions. Should you not be making use of the Radio-Hypnotic Crystal, concentrate steadily and try to create a mental visualisation of the person in question.

When the psychic picture which will inevitably arise in your subconciousness by proceeding in this manner, is cleared and unblurred, try to imagine that the person is present with you, and speaking in a tone of voice, pregnant with the greatest suggestive force of which you are capable, which while vibrating with intensity should not be loud, express the thoughts or actions which you wish to convey.

While doing so, you must endeavour to create in your mind the feeling of absolute certitude that your sugges-

tions will be carried out.

It is vain to hope that you will be successful at the very first attempt, for you will not yet be enabled to gauge your psychic vibrations so as to attune them at a distance to those of another. The degree of success which will attend your efforts at distant-suggestioning will depend, in an almost overwhelming measure, on your ability in relaxing and in concentrating.

Try this experiment with the same subject several times, ten or twenty if necessary before making use of another

person as collaborator.
Unless it is desired that the person whom you wish to influence at a distance should remain in ignorance of your intentions, it is recommended to fix a certain time for the experiment and to advise the other person of this so that he or she may endeavour to facilitate your efforts by placing himself or herself in a state of receptivity.

Do not be discouraged if you do not get immediate results. Be calm; be patient; cultivate a hopeful disposition in the magnitude of your powers and sooner or later, your desires will be realised. Practice and experience will

develop and strengthen as well as "sensitize" your receptive faculties in an incredible manner, but constant, unremitting practice is indispensable.

CORRECT METHOD OF HYPNOTISING BY TELEPHONE.

In endeavouring to exercise hypnotic or suggestive influence by telephone, the great difficulty which you have to face and overcome lies in the fact that you are deprived of the opportunity of using the eyes as a medium of augmenting the susceptibility of the subject. The same difficulty will meet you as in applying hypnotic control at a distance and it must be overcome in exactly the same manner, i.e. through increased Concentration and through the impulsion of greater suggestive force in the words which you may utter.

A subject should be selected who has already collaborated with you several times and who possesses a reasonable degree of immediate susceptibility to your influence. It will be necessary for you to arrange with the person whom you select as collaborator regarding the time fixed for the telephone experiment. Later, when you have been successful with several selected subjects, it will not be necessary to do so, but this course is to be recommended at the outset.

Before communicating by telephone with your subject, concentrate vividly on the subject matter of the experiment, calling up before your mind what you wish him to do or to say. You will find that this mental reflection on the experiment will help in no small degree, towards its successful outcome.

One very important point to remember is, never to do anything during the course of the experiment, either by thought or by word of mouth, which would be likely to excite your subject's mental opposition. Do not couch your suggestions in a negative or semi-negative way. Make them insistently and commandingly affirmative along the lines which you have fixed.

Make up your mind at the outset that you are master of the situation and that, having studied the art of hypnotic suggestion, you have an intangible power which gives you psychic mastery (for the time being) over your subject.

When you have completed the preliminaries to your entire satisfaction, place yourself in communication with your subject, and in a calm, resolute,

undaunted and forceful manner, express your suggestion in short, pithy phrases. Your suggestions should contain nothing objectionable nor should they be such as would necessitate your subject interrupting the conversation with you until it is completed.

When you have issued the suggestions on which you had decided, cease all further conversation, replace the receiver and await events. You will receive in due course a report from your subject on the experiment. In fact it is better that you should have arranged with your subject to send you such reports during the first eight or ten experiments, so as to enable you to guard yourself against various little faults in the use of a new medium.

Success in effecting influence by telephone is invariably due to a thorough knowledge and a proper application of the laws of the science of hypnotism, as expounded in previous chapters.

CATALEPSY — THE PRODUCTION OF ANAESTHESIA, ETC.

The cataleptic condition has been regarded by many writers and sometimes by the public as a somewhat dangerous one, but to the person who has made a study of the different forms of suggestion, catalepsy is one of the most interesting phases of hypnotism, nor does it present any danger when carried out by a conscientious performer.

The cataleptic condition is one in which the muscles of the subject's body become stiff and rigid, in which condition, it will support enormous weights. Catalepsy can only be induced by a student who is capable of producing profound hypnotic sleep, as taught in a preceding chapter.

To induce this state of catalepsy, you should first of all place your subject in a deep hypnotic sleep, after which you must suggest as follows:—

"When you hear the word RIGID,

"Your muscles will become stiff and rigid.

"You will find that you cannot move a single muscle of your body."

Repeat this suggestion five or six times, each time speaking the word "RIGID" in a commanding tone of voice. Should the subject be difficult, command him to think of the muscles become rigid and to grip his hands together as tightly as possible while so thinking.

Simultaneously, you should concentrate on the fact that the muscles of the

subject's body will become rigid.

Should you desire to place heavy weights on the body of your subject when he is in the cataleptic condition. it will be necessary to have him stand erect before you at the time you induce profound hypnosis, and having induced hypnotic sleep, make downward passes along the body of the subject, at the same time issuing the suggestions that he will become rigid.

Take care that the furniture selected to support the head and feet of the subject is sufficiently strong, as, in some instances, accidents have been occasioned through the collapse of the furniture when weights have been placed on the body.

The method of dispelling the condition of catalepsy is that used for awakening ordinary hypnotic subjects.

HOW TO GIVE A PRIVATE HYPNOTIC ENTERTAINMENT.

Demonstrations of hypnotic or suggestive powers should invariably be preceded by a brief explanation of the Science, as outlined in Branch No. 1., and two important facts must necessarily be made plain to your audience as well as to those upon whom you wish to operate. First, that Hypnotism and Hypnotic Suggestion is a Science that must be acquired through study, and secondly that you can succeed in obtaining control over a subject only because of the fact that you have made yourself sufficiently familiar with the different forms of Suggestion to know how and when the suggestion should be placed in order Tribute to make it most effective. should also be paid to your subjects, making it clear that the persons most susceptible to hypnotic control are those who possess strong minds, ability to concentrate, and also well-developed imaginations.

Extend an invitation to a few of those present who may care to volunteer as subjects, explaining that hypnotism and hypnotic suggestion is absolutely harmless and that those who qualify as subjects will not be injured or mal-

treated in any way.

Make a short speech to those who have volunteered, thanking them for offering you their collaboration and assuring them that good results will be obtained from those who comply with the necessary conditions of relaxation and concentration. Explain to them in a few well-chosen words, the nature of relaxation and how they must concentrate.

Having thus created the proper atmosphere in the minds of your audience and your subjects, begin with a few simple experiments, such as "The Falling Forwards Test": "The Falling Backwards Test"; "Fastening the Hands", etc., proceeding gradually to light Hypnotic Sleep; Profound Hypnotic Sleep; The Creation of Hallucinations and The Cataleptic Condition, if necessary.

A few further hallucinations which can be utilised during the course of a private experiment are to cause the subjects to imagine that they are catching butterflies; that they cannot speak their names: that their hands and faces are covered with coal-dust, etc. etc.

The successful professional hypnotist or suggestionist who applies his knowledge of these sciences in the field of public theatrical séances is usually in receipt of very attractive remuneration. I may mention that my average honorarium for each performance was usually between \$400 - \$1000. Those of my students who may desire to enter this field (where there is always room for talent) in a professional capacity should apply to me for particulars as to how they may do so. Stage tuition is necessarily highly individual, particularly adapted to the country or countries in which the student wishes to perform and must contain certain indispensable information concerning the language, the manner of obtaining engagements, etc. etc. As such it does not fall within the purview of this Branch.

THE VALUE OF AUTO-HYPNOSIS.

The student will remember that we defined in Branch No. 1, Auto-Hypnosis as denoting the influencing of a person's sub-consciousness by that person's own normal consciousness, in other words, the operator is eliminated and the subject influences himself in the direction desired. Just as the ideas of any one person who has learned to use hynosis and suggestive power can be used to influence the conduct and belief of another person through hypnotic methods, so can the normal consciousness of a person bring his sub-consciousness under a greater or lesser degree of control, for the subjective mind of the individual is as amenable to suggestional methods by its normal consciousness as is that of another person,

This powerful force is inherent in everyone of us and is waiting our call to intervene effectively inany direction which we desire. It can be used to enable us to to resist temptation, to overcome shyness and timidity, to destroy unworthy motives and impulses which have harboured themselves in our subconsciousness, to oust thoughts of failure and to flood the life-currents with a joyous feeling of success and happiness.

HOW TO HYPNOTISE ONESELF.

The best method for inducing a state of self-hypnosis is to carry out Preparatory Exercice No. 1, as the state of auto-placidity explained therein has been found exceedingly appropriate for treatment by auto-hypnosis. A very suitable time for carrying out an experiment in hypnotising oneself is when the student is just about to yield to slumber, for at this time, it is relat-ively very easy to implant the dominant idea in the mind, which it is intended to convey by the suggestions which you decide to use and this dominant idea. so implanted, will not fail to influence all your conduct and thought. Methods of self-hypnotic treatment are given in Branch No. 3., which follows on the study of the present Branch.

SELF-HYPNOTISM AS AN AID TO PERSONAL MAGNETISM

Auto-Hypnosis is really a great psychological miracle and I cannot too much impress the wonderful part that it plays in the drama of life. It accounts for much self-deception and self-elation. It immunizes the soil of the sub-consciousness against the bacilli that assail it. It perpetuates a feeling of fascination that is irresistible. It bares the secret of influence. It is the hidden power that enables us to accomplish many seemingly impossible tasks. It is the channel through which Personality finds expression and as such is of paramount importance in the development of Personal Magnetism.

THE ELEMENTS OF PSYCHIC FASCINATION.

The Philosophy of Personal Magnetism is at present receiving a great share of public attention, for the world has been brought to realise that anyone

can develop Personal Magnetism in the same way as any muscle of the body can be developed by constant usage of the same. We see many people around us in every-day life who are successful in whatever they undertake, who seem to exert an influence over all those with whom they come in contact. These persons seem to possess some subtle unseen power that attracts and upon investigation, it will be discovered that they invariably possess a strong Will-Power, which enables them to carry out their purposes to a successful conclusion. To possess a fascinating Personality, one must apply one's self whole-mindedly towards its acquisition. The faculty of observation must be exercised to the fullest, in order to perceive how others use the remarkable art of Fascination. But above all, it is essential that that which has been acquired should be utilised in the most advantageous manner possible, which again necessitates the possession of a strongly developed Will-Power and the faculty of Concentration on the end which it is desired to secure. The Student who desires to do so can obtain free on request, my Special Instruction on the Development of Will-Power and Concentration, on making application stating the progress already made in hypnotic and suggestive studies.

SOME SUITABLE EXERCISES IN PSYCHIC FASCINATION.

It is not possible to confine the teachings of the art of Psychic Fascination within narrow limits, and therefore, in order to keep this Branch practical, it will be necessary to divide my remarks into two separate and distinct classes, the first of which covers the mental, and the second, the physical state.

With regard to the mental state, which is of paramount importance in the acquisition of Fascination, I would impress upon the student the necessity of creating through Concentration, implicit und unwavering faith in his own powers Psychic Fascination is impossible without an entire absence of Self-Doubt.

A great deal of the mental processes involved in Fascination will take the form of elimination. No one can possess a pleasant and fascinating manner whose thoughts are not attuned. Worry, fear, anxiety and similar mental states have a very bad effect on Personality,

while self-reliance, a happy Confidence and a kindly feeling towards others

are most beneficial.

Modern investigations of the science of Telepathy — especially the wonderful experiments carried out by the Earl of Balfour in conjunction with Professor Sir Gilbert Murray, — have shown that a thought once created is transmitted throughout the Universe and sconer or later impinges on the mentality of another person. It follows, therefore, that the student must harbour only thoughts that fascinate and attract.

The method to be pursued therefore is to retire to a darkened room and to concentrate intensely, preferably with the help of the Radio-Hypnotic Crystal as explained in Preparatory Exercise No 1, on your increasing power of psychic fascination, This exercise will strengthen and harness the mind-forces, prevent mental wool-gathering and will moreover stimulate your confidence in your ability to fascinate others.

During this Exercise, thoughts should be selected as suitable for the object which the student desires to attain and the period of Concentration should commence with five minutes, the time devoted thereto being gradually lengthened to thirty minutes daily. Our Supplementary Instructions upon Concentration can be obtained on request free of charge by all students who have hitherto made satisfactory progress

in their studies.

Regarding the physical state, the great point to be attained is the creation of a strong and impelling gaze, allied to a general demeanour expressive of the power of fascination. The student will, therefore, have to revise and complete these preparatory exercises relating to the control of the facial muscles so that his lineaments are, at all times, under his command. Too much attention cannot be paid to the deve-lopment of the power of the eye, for it is proved that the human eye constantly emits a radiant stream of magnetism which is potent in fascination. Unfortunately too many people, who have not gone to the trouble of training their eyes, allow this wonderful magnetic force to be dissi-pated, so that the force instead of being concentrated as one point is dispersed uselessly in all directions. No one who is not trained can resist the fascination expressed by the eyes of those who know how to make use of this power.

As explained in the previous chapter, the manner in which the voice is used plays an important part in hypnotism and suggestion. This is also true of fascination, and the student should, by constant exercise cultivate a pleasantly modulated tone of voice, seeking to attain a fascinating articulation and an easy and impressive flow of well-chosen words.

It is never necessary to speak overloudly. Indeed it is always better to select a middle range having a soothing and soporific effect on the person with

whom you converse.

Follow out these instructions with all your mind, for a charming, fascinating personality is within your reach if you so train yourself that your psychic and mental forces constantly work in harmony with your physical forces. Beauty is not essential, though it may sometimes be a help, but some of the plainest people in the world have been the most fascinating, despite their apparent handicap of irregularly formed features.

CREATING

AN EXPRESSIVE MAGNETIC PERSONALITY.

Those who develop an expressive magnetic Personality must realise that the thoughts which we harbour in our minds are emblazoned on our external appearance and since it is within our power to make our minds what we will, it stands to reason that we can so control our outward being as to make it radiate the wonderful force of a magnetic personality.

The one method which the student must follow is to conceive and nourish in the temple of his sub-consciousness, thoughts which are pregnant with beauty

and inspiration.

In the cultivation of personal radiance, too much stress cannot be laid on the making your necessity of facial appearance to accord with the thoughts beauty and the student endeavour, therefore, to train his facial muscles so that they may constantly represent in a winning smile the interior music which his harmonious thoughts will create within him. It is highly important to practise this magnetic smile before a mirror, as this will enable you to assure yourself that your smile is really a magnetic expression of the inner radiance and not merely an inane grinning.

It is not necessary that you should

smile <u>always</u>, indeed such a forced smile is repulsive rather than attractive, but you should so accord your inner feelings that the smile represents more than anything else a surge of your

personal magnetism.

Such a smile flashing first through your eyes which are the windows of the soul and gradually suffusing the entire countenance possesses a charm which is irresistible. By care and culture everyone can make it his or hers. It will accentuate the best lines of your face and improve the weaker points and even the most favoured of natural "beauties" cannot afford to neglect or despise its power.

Do not be misled by the old saying that "you cannot improve on Nature". This is an old proverbial snare which is radically false. As well say we should leave the vine or the rose-tree to grow in its own wild way. A smile that does not shine for always, but glitters responsively only in the glow of chosen moments is a great help to you in developing a fascinating, irresistible

magnetic personality.

If you have formed mental habits which are contrary to this, it is advisable for you to undergo a course of self-analytical treatment concerning which full advice can be obtained from our Supplementary Instruction in Character Building, Self-Analysis and Will-Power, which may be obtained by all students free of charge on application, stating the progress made in the study of the psychic sciences as taught herein.

TELEPATHY - ITS NATURE AND PRINCIPLES.

The most reasonable definition of Telepathy is that when a person thinks of anything, psychic energy is liberated from his sub-consciousness and this energy tends to propagate itself in much the same manner as waves reproduce themselves and expand when a stone is thrown into a pond. If these waves, therefore, strike against another sub-consciousness which is in tune with the originating sub-consciousness, the percipient is affected by the thought-vibrations of the transmitter and will respond to the appropriate thought.

It follows therefore, that its nature is on somewhat similar lines to that outlined in the Chapter entitled:
"Applying Hypnotic Suggestion at a Distance", and a certain amount of success may be anticipated if the student adapts his experiments in telepathy to

fit in with the general principles previously outlined. Owing, however, to the difficulty in concentrating to the extent required for the successful execution of any telepathic experiment, it is advisable that both the receiver and the transmitter should be equipped with individual Radio-Hypnotic Crystals. with the help of which they can concentrate at a time which must be fixed exactly. The transmitter should concentrate on the thought which he desires to send through space, while the receiver should endeavour to attain a state of almost complete passivity. so as to render himself acutely sensitive and receptive. The first ten experiments should be limited to the transmission and reception of very simple thoughts, and both the transmitter and receiver should be in a very satisfactory state of physical health. It is advisable to interrupt the experiments on the very first feeling of fatigue, as the first tests may be attended with psychic weariness on the part of the transmitter or the receiver.

TALKING BY THOUGHT.

Although little is known of the manner in which thoughts or mental pictures can be transmitted, as was proved by the experiments carried out before the Psychical Research Society, nevertheless scientific opinion has been so aroused, that further important developments in the science of Telepathy may reasonably be expected. Sir Oliver Lodge, the famous European scientist, former Principal of Birmingham University and President of the British Association does not hesitate to say "a direct mental communication, without any mechanical intervention may some day, seem simpler, easier, and more natural " than even wireless telegraphy. It is to be expected that the evidence will continue to grow and will ultimately give us a greater insight into the telepathic processes than that which is now possessed by science which is content to accept telepathic phenomena as a fact without being able to give us any explanation.

CONCLUSION.

In this Branch you have been given specific instructions in Hypnotism, Suggestion, Personal Magnetism and Personal Influence so as to familiarise

you with the basic underlying principles and to place you in a position of being able to carry my teachings into effect.

But your Success in applying the teachings depends in a great measure on YOURSELF. I can only put the weapon in your hands and show you how it should be wielded. I can inspire you to a recognition of the magnitude of your inherent inner powers and evoke the genius that lies in you. My power goes no further. According to the doctrine of free-will, you can be either a successful hypnotist or suggestionist, or otherwise. I cannot make you use the powers which you have been taught in this Branch. This much you must do for yourself.

You can attain to the pinnacles reached by all the thousands of enlightened men and women students in every part of the civilised globe if you but follow these few instructions :--

"Be conscientious and unremitting in your studies.

"Be pertinacious in applying these methods.

"Refuse to allow your progress to be hindered by any trifling difficulty which you may meet.

difficulty which you may meet.

"Be thorough and painstaking in carrying out each experiment or test."

Allow these thoughts to permeate your whole Being and, if you do so, there can be no doubt of your ultimate success.

Thousands of others have succeeded. Thousands are marching to Success daily. Make up your mind to follow in their wake. Kill every idea of discouragement or disappointment while yet in the embryonic state. Let your aspiration be: -EXCELSIOR. Let your master-thought be SUCCESS.

IMPORTANT ADVICE TO STUDENTS.

In performing the exercises and experiments taught in the preceding Branch, as well as those set forth in the following Branches, students must at all times conform to the Laws of the country in which the experiments are made. In Belgium, for example, the practice of hypnotism is prohibited excepting to Members of the Medical Profession, or to those who receive a permit from the Government Authorities; this Regulation has no doubt been framed in order to ensure the proper and enlightened use of Hypnotism and Suggestion.

Students are further advised to acquaint themselves with other existing or proposed regulations bearing on the matter, as any breach of the Law may be attended by serious action on the part of the responsible authorities.

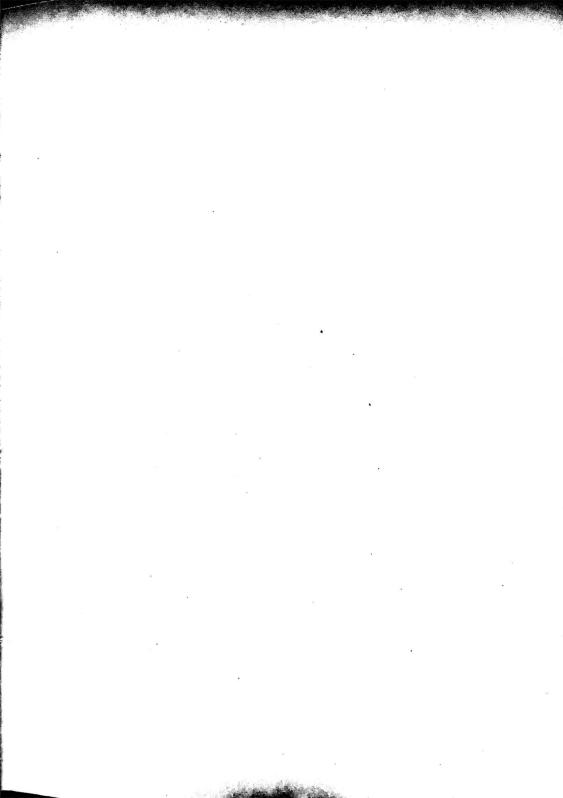
In the use of Suggestion for curative purposes in those countries where such healing is not prohibited by Law, the Healer must realise that he incurs a definite responsability, and that at

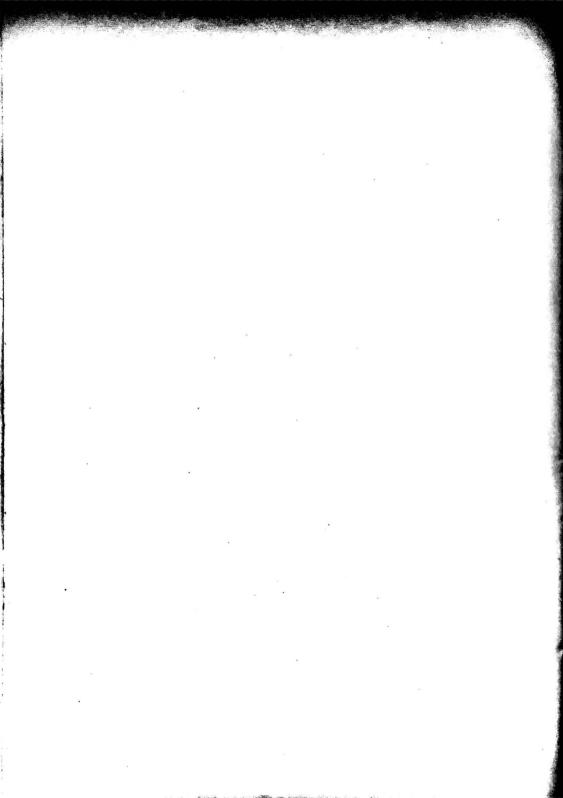
any time his actions may be the subject of investigation or enquiry. The use of the Science of Suggestion is encouraged for Moral Uplift and Physical Improvement, and conspicuous success can only be realised when these ideals predominate.

Any abuse of the knowledge contained in this course will almost certainly lead to the taking of legal steps to prevent repetition of the offence.

Students are therefore urged to continue their study solely for the purpose of employing Suggestion for the objects referred to.

Psychology Foundation wishes it to be clearly and distinctly understood, that, under no circumstances, does it give Treatment —— either directly or indirectly —— for diseases, maladies, or complaints. Students desirous of Personal Treatment, however, will, on request, be put in touch with qualified and authorised professional Healers in the principal countries.









DISEASES AND HABITS.

Embracing the use of THE RADIO HYPNOTIC CRYSTAL.



A CORRESPONDENCE COURSE

Auto-Suggestion in the Self-Treatment of Diseases and the Eradication of Undesirable Habits

by

Elmer E. Knowles

COPYRIGHT 1926 BY PSYCHOLOGY FOUNDATION

Brussels, Belgium

-- All translation rights reserved --



INDEX TO CONTENTS :

			Page
HEALTH — Humanity's First Necessity			. 3
THE THERAPEUTIC VALUE OF AUTO-SUGGESTION			
THE APPROVAL OF AUTO-SUGGESTIVE	• • •	8.5	
THERAPEUTICS BY PROMINENT DOCTORS			4
HEALTH'S HIDDEN SPRINGS			
THE TONIC VALUE OF OPTIMISM			
PESSIMISM PREJUDICAL OF WELL-BEING			
HOW SUGGESTION OPERATES IN SELF-TREATMENT			
THE ENDLESS BATTLE BETWEEN IMAGINATION AND WILL			
PREVENTION IS BETTER THAN CURE	٠.,		. 8
HOW TO CREATE AUTO-SUGGESTIVE			
PLACIDITY — General Principles			
PSYCHIC HYGIENE			9
USING AUTO-SUGGESTIVE THERAPEUTICS			
IN THE TREATMENT OF NERVOUS DISORDERS			9
THE TREATMENT OF HEADACHES AND NEURALGIA			
BY AUTO-SUGGESTION			10
SELF-TREATMENT FOR RHEUMATISM, LUMBAGO, ETC		-	
AUTO-SUGGESTION IN THE TREATMENT OF UNDESIRABLE HABITS.			
HOW HABITS ARISE AND HOW THEY MAY BE ERADICATED			
THE CURSE OF ALCOHOLISM, ITS TREATMENT BY AUTO-SUGGESTI			
HOW TO OVERCOME THE ABUSE OF TOBACCO, ETC			
DEFECTS OF SPEECH and HOW THEY MAY BE CORRECTED			
" SEEK WITHIN YE " — CONCLUSION			17

Auto-Suggestion in the Self-Treatment of Diseases and the Eradication of Undesirable Habits

Branch THREE of the ELMER E. KNOWLES SYSTEM of PERSONAL INFLUENCE AND HEALING

HEALTH - Humanity's First Necessity.

As Health is the first necessity of humankind without which Life's pleasures and successes are unattainable, it is of extreme importance that the student realise the re-invigorating inherent in auto-suggestive should methods of health-development and preservation. While fully recognising the services which have been rendered to suffering humanity by zealous and conscientious doctors imbued with the most sacred spirit of their chosen calling, nevertheless it cannot be denied that the diffusion of psychic-therapeutic knowledge must aid in the better appreciation of the power of the mind over widely different maladies.

Many a doctor's bill has been saved by a knowledge of the mental and psychic forces and while the <u>scientific</u> study of psycho-therapy (or healing through the inherent powers) is beyond the attainment of all but those who devote themselves to it as a profession, it is within the power of every conscientious student to gain sufficient knowledge for ordinary purposes, whereby he should be enabled to utilise his inner forces in order to obtain surcease from pain and suffering.

Much needless misery exists in the world because the majority of persons are at the mercy of their uncontrolled powers of self-suggestion. They affirm to themselves that they are unequal to this or that task, that such and such a situation is thoroughly miserable. More than half their nervousness, their timidity, their petulant unhappiness comes from ideas that they suggest to themselves. It follows therefore, that

a vast amount of mental suffering and physical unfitness could be prevented, were we to exercise care in the selection of the thoughts which we allow to creep across the threshold of our subconscious mind; if instead of allowing ourselves to be buffeted about by uncontrolled auto-suggestion, we deliberately chose such health-thoughts as would befit us to climb to a higher plane of physical existence. We blame our temperaments and environments, when by strong, willed, clear affirmation of selected thoughts, we might modify, if not entirely banish, all the hurtfulness of illness and diseases.

THE THERAPEUTIC VALUE OF AUTO-SUGGESTION.

No honest doctor will deny that much of his success depends on his power of suggestion - on the measure of confidence with which he can inspire his patient and it is therefore small wonder that the therapeutic efficacy of suggestional methods is being made use of to combat diseases of various kinds. Most of the illnesses of Man are not infrequently - perhaps generally - spontaneously recovered from, without external medical aid. Man has been gifted by the Creator with a defensive organism within him. By suggestional means we can exercise a considerable influence on the vigour or otherwise of this inherent defenceforce. By controlling and directing our power of auto-suggestion, we can rush reinforcements to stem the tide of invasion of disease at any threatened point. We can repulse and expel the invader before it grows over-strong by battening on our physical being, or we

can allow our auto-suggestive forces to run rampant and thus leave us powerless in the face of the enemy. The essence of psychotherapeutics by auto-suggestional methods depends entirely on the psychic nature of each individual and the student will be well advised to realise that his success in this branch of his studies will be commensurate with the measure of control which, by the applications of the methods contained in the preceding and succeeding Branches of this Complete System, he will be enabled to exercise over his mental and physical natures. No claim is made in this Branch that by correct auto-suggestional methods, it is possible to replace tissues or organs that have been eaten away by disease. Nor is it professed that a study of this Branch will develop in you a "special gift" whereby you can heal yourself in any circumstance whatsoever to the utter disregard of medical science as orthodoxily taught and exercised. But it is proved that by proper auto-suggestional methods it is possible for Man to rise superior to pain, that pratically every physical defect (with the reservations above mentioned) is capable of being alleviated and that nerve-intoxication or degeneration which is the cause of so much human misery can be radically cured and made to disappear as though it had not been. Every intelligent, open-minded person will readily admit the truth of this contention, for the authenticated cases are so numerous that denial is impossible.

THE APPROVAL of AUTO-SUGGESTIONAL METHODS.

That this view of the power of the mind over the body in relation to health or disease has now permeated medical science is becoming daily more evident. It is more and more being understood that what we think in our heads has a great deal to do with the state of health in our bodies and the student will therefore see how useful auto-suggestion can be, as a link between the conscious and the unconscious mind. It may not be amiss at this stage to quote from the published approval of psychotherapeutics. The mass of testimony is so extensive that it will not be possible to do more than to make at random a selection sufficient to enable the student to realise to the full, the

magnitude of the power which is inherent in him.

Mr. A. Myddleton, the eminent editor of "Practical Psychology", in the course of one of his intensely intenesting lectures, said, as reported in the Press of the 24th. March, 1925:—"There is fullness of health for everyone who chooses a working knowledge of this science. To-day there is not the smallest excuse, apart from accidents, for any person being sick and this is a fact which the whole medical world endorsed. When this knowledge is broadcast and more widely known, then sickness will disappear. Health is the birthright of everyone and those who fall short of it have only themselves to thank."

Religion, in the person of the Reverend F. S. M. Bennett, Dean of Chester, is just as emphatic in its recognition of the power of auto-suggestion, for during a Service in the Church of the Sacred Trinity, Salford, Manchester, the Reverend Dean, speaking of the miracles of healing recorded in the New Testament, said that, "Jesus always told the healed person that it was his own faith that had healed him. The power of Christ lay in His ability to call out from a person so effective a faith in his cure that that faith worked wonders in the body."

Again on the 22nd. August. 1925, we find the Reverend Professor Mc. Quillan, Doctor of Divinity quoted as saying: — "That sub-division of the science of psychology which is called Psycho-Therapy has indeed done wonders in curing mental and nervous disorders."

Professor Alexander Erskine who is recognised as one of the leading exponents of the science of Neurology or Suggestive Therapeutics and whose services in a consultative capacity are in constant demand by some of the largest London Hospitals and by members of the medical fraternity, stated in a contribution to the Press in July 1925 that "Suggestion on the subconscious mind acts as a healing agent so that if the mind is inspired along proper channels it has a beneficial effect on the body. Mind created the body and can restore it. That is a proven and established fact. But how does it do it? First by faith and faith from a scientific point of view is a wonderful thing. "

The faith of which Professor Erskine and the Reverend F. S. M. Bennett speak is comprised in that essential preliminary state of mind which is spoken

of later in this Branch in the chapter headed: "The Tonic Value of Optimism".

Sufficient has been said above to make it clear that Suggestive Therapeutic Science has passed beyond the stage of surmise and assumptions and is now firmly enthroned as a valid branch of psychic science, recognised and endorsed by the most prominent medical men and teachers of religion of all denominations.

HEALTH'S HIDDEN SPRINGS.

It has been shown in the two preceding Branches of this System that the human personality can be inspired to accomplish anything that is physically possible, and much that is possible is undreamt of by the normal conscious-The infinite faculty inherent in Man may be made instantly available by suggestional appeal for the relief of bodily suffering as well as for the cure of mental and moral disease. From the same source of the sub-consciousness may be summoned a supplementary supply of vital force to provide against eventualities, to retard waste and degeneration of the physical being and to restore to perfect fulfilment functions that are unsatisfactory.

As we have seen above, the value of Suggestion for such purposes is everywhere conceded and it matters not whether the suggestion be inspired by one's own self or by the intermediary of another, whether, in other words, the call for the help of your psychic centres goes forth from yourself to yourself or whether the health-impulses of your sub-consciousness are exhilarated by the suggestive-force of another. In both cases the result is identical, assuming, of course, that your auto-suggestions (or suggestions to yourself) are as efficacious as would be those imparted by a trained operator. This efficacy will be yours if you have devoted a proper amount of study and attention to the methods taught in Branch 2 of this system.

Irresistible, undeniable facts prove that Man, while being one and indivisible, is composed of two minds — the conscious mind and the sub-conscious mind, as explained in necessary detail in Branch 1. The conscious mind is a mere puppet, pulled by suggestingstrings either from within or without. It would exceed the limits set for this present Branch were we to examine in

minute detail, the relation and the inter-dependence between these two minds, between the pychic and the corporeal or physical, or to discuss the agency of Suggestion in bridging over the gulf between the Physical Self and the Ideal Self. All modern scientists are agreed that the capacity of the sub-consciousness (or the psychic nature of Man) to influence the normal consciousness is practically unlimited. Any doctor will tell you that a real disease may supervene on a fancied ailment, especially through the human tendency to dwell upon uneasy symptons to such an engrossing and persistent extent that the normal consciousness really creates the disease in question.

really creates the disease in question. It follows, therefore, that if this persistent dwelling-upon and expectation of illness, (known to medical. science as hypochondria) can produce disease, the sub-consciousness may just as readily create health and banish disease. Auto-suggestion should therefore be directed towards creating a healthy state in the mind, thus checking the morbid tendencies, for the confident and repeated expectation of a cure expressed to the sub-consciousness is the most potent means of bringing about the desired cure. Your psychic nature, is that divine part in you which caused St. Paul to exclaim: - "I say to ye, YE ARE GODS." Though this is not the place in which to deal with this question at length, my students are aware that religion considers Man as having been made "in God's image and likeness". Is it too much to assume that this Godlikeness of Man was intended to be examplified in the psychical nature?

THE TONIC VALUE OF OPTIMISM.

In a preceding part of this Branch, extracts were quoted from the published statements of the Reverend F. S. M. Bennett and Professor Alexander Erskine, in which insistence was placed on the necessity of faith. In all suggestive matters, whether concerning auto-or hetero-suggestion, the word "faith" is intended to be synonymous with that feeling of expectant hope which is perhaps better expressed by "optimism", which is really an emotional sensibility that a change for the better (be it in circumstances or maladies) must intervene. There is a very large body of trust-worthy evidence as to the value of optimism in the curing of disorders of the physical frame and this relates not

only to recognised nervous diseases, but equally to maladies in which the influence of the nervous system is apparently non-existent. It will be within the knowledge of everyone, that when first attempting to perform some new kind of action, the power we feel capable of exerting depends in a great measure upon the degree of our assurance of success. Of this we have a good example in the process of learning to swim which is greatly facilitated oy our first taking means to satisfy ourselves of the buoyancy of our bodies. Every athlete, runner, jumper or foot-baller is aware of the assistance baller is aware of derived from the encouragement of others, though he may be doubtful of his own powers. Nevertheless the acclamations of the onlookers drives out feeling of discouragement and doubt and implants in the athlete's mind, a confident feeling of certain success which in turn, creates that success which is so ardently desired. Nothing is so likely to induce failure as the anticipation of it and nothing is more powerful in creating success as the confident anticipation of it. This is true materially, morally and physically. A very good example of this power of "optimism" in its curative sense can be found very frequently in family life. When a little child falls and hurts itself as children so often do, it immediately sets up a loud cry of pain. Two courses are open to the parent, either to soothe and coddle the child or to impart a feeling of curative optimism in the mind of the child. The judicious parent follows the latter course, because however kind is the intention, the first course cannot fail to intensify the feeling of pain and fright which the child has, by directing its attention to its hurt, which is contrary to all curative processes. By leading the child to transfer its attention from the pain suffered to a more vivid and pleasurable impression, the parent affords time for the pain to die away as it must do if it is not allowed to receive reinforcement from the sub-consciousness of the child. By suitable suggestions the child can be made to feel that the pain has disappeared with the result that it does disappear.

In this case the parent has called up in the sub-consciousness of the child such optimistic ideas and feelings as it is capable of appreciating so as to enable it to fix its attention on matters of more pleasant import thus rendering it insensible to the pain which it might otherwise feel.

Enough has been said to place the student in a position to realise the enormous curative value of " faith " (as the clergy call it) or " confident anticipation" (as the doctors term it), of "optimism" which is the best and most expressive word that can be employed to convey the meaning of this exhilarating psychic and mental force. Optimism expresses a reasoning belief in the efficacy of your God-given powers and it will be necessary for the student to take some little pains in the cultivation of this indispensable frame of mind.

PESSIMISM PREJUDICAL TO WELL-BEING.

As has been said above, nothing is more likely to induce failure than the anticipation of it and the person who allows the spirit of Pessimism to inject its poison into his Being will soon find that his normal consciousness (in so far as the matter, as to the outcome of which he is pessimistic, is concerned) will become a festering sore, a hotbed for all negative thoughtmicrobes which cannot fail, sooner or later to infect the entire Personality. rendering it a certain victim to hypochondria.

Pessimism is not only negatively passive. It is actively injurious to the entire physical system as well as being guilty of doing untold damage to the mental system and if allowed to make its insidious way, will soon level all the barriers raised against disease by an otherwise healthy constitution, leaving the way open to disease. It diminishes all volitional activity towards betterment and where confidence is weakened by scepticism as to the result of any remedy, whether it be by suggestion or by drugs, assistance and relief will not be experienced.

The person who is inclined to pessimism is like the man spoken of by Christ as being possessed of an evil spirit. "Then goeth he (the evil spirit) and taketh to him seven other spirits more evil than himself; and they enter in and dwell there; and the last state of that man becomes worse than the first ." This is an exact picture of pessimism the perils of which cannot be painted in too lurid colours.

Should unfortunately the student

- 6 -

your to cast out this evil spirit and to replace it by thoughts conducive to a state of well-being. As to the method which is recommended to be followed, this will be found in a succeeding part Branch under the heading of this " Psychic Hygiene ".

HOW SUGGESTION OPERATES IN SELF-TREATMENT.

Briefly put, Suggestion (and equally auto-suggestion) means the giving of certain definite, selected ideas to the sub-consciousness. In Self-treatment. these ideas are directed towards the ousting of disease and the improvement of health. As 0. Wendell Holmes so well says, this sub-consciousness is " a creating and informing spirit which is with us and not of us; it comes; it comes to the least of us as a Voice that will be heard; it tells us what we must believe: it frames our sentences; we wonder at ourselves, or rather not at ourselves but at this divine visitor, who chooses our brain as his dwelling-place"

When we render our selves receptive to any suggestion either from within us or without, the idea so received implants itself in our sub-consciousness on which it nourishes itself and becomes powerful for good or evil. This sub-conscious Force is what is termed "a complex "in the pseudo-scientific ravings about psycho-analysis which have sprung from

the Ghetto gibberish of Freud.

Not a single living person is immune to the force of Suggestion, every day of our lives is spent in an atmosphere surcharged with suggestive thoughtvibrations which teem in upon us. cannot render yourself unsusceptible to Suggestion. There is no vaccine by means of which you can immunise your sub-consciousness against Suggestion. All that you can do is to filter your thoughts before transferring them into the dark chamber of your sub-conscious mind where they are developed into mental pictures and your success in Self-Treatment will depend entirely on the manner in which you exercise this selective and filtering capacity which you possess.

Self-treatment means psychic regeneration. Its purpose is recovery from sickness. Its recuperative and re-invigorating value depends first and foremost on the choice of properly directed thoughts and on the extent of your self-confidence. You must resign yourself wholly and rejoicingly to the regenerative embrace of your subconscious mind, giving yourself fully and unreservedly to thoughts of Health as the bride trustingly confides herself to the clasp of her mate.

It is but natural that while incapacitated or suffering from ailments, the thoughts will tend to dwell upon Such thoughts melancholy subjects. which serve only to retard the progress of a cure must be ousted and expelled from the sub-consciousness wherein they have lodged and be replaced by thoughts that are conducive to Health.

THE ENDLESS BATTLE BETWEEN IMAGINATION AND WILL.

In order to avoid any possibility of misunderstanding, let us preface this chapter by a few words of definition. There are very frequently certain shades of meaning attached by other persons to both "Imagination" and to "Will" which are not necessarily in consonance with that which for the purposes of this chapter must be understood under these words. " Imagination ", is that creative power or faculty which enables the mind to picture to itself either states or thoughts so vividly as to make them appear real. "Will", on the other hand, is that faculty which every mortal possesses in a greater or lesser degree and which permits him to consciously select his thoughts and his acts so that they become the express utterance of his personality. You will notice that Imagination is not selective, whereas Will is nothing if not selective. I know that this is in contradiction

with certain writers on this question, but my definitions are scientifically correct. Imagination is rudderless reverie. WILL is power. Imagination is uncontrolled; unselected, unguided self-suggestive force. Will is direction. Will is control. Will is selection. As explained above, we live in an atmosphere pulsing with suggestive-force which impinges on the antennae of our sub-conscious mind and so makes us what we actually are. This force is mixed good and ill, mingled vice and virtue. Our lives are spent in a constant battle for mastery between Imagination and its contrary-force Will.

This may be more easily understood, if we take the one single thought "Illness". Once I made a little experiment. I had a very slight sore throat which rendered my voice husky,

and could therefore be remarked easily by four or five persons who were in constant personal communication with me. For the purpose of my experiment, I dilated at some length on the pain which I was supposed to feel in the throat and accompanied these observations by certain statements as to the infectiousness of sore throats in general and mine in particular. Observe well that there was really nothing the matter with my throat in spite of which out of the four or five persons on whom I experimented, three were, in a day or two, afflicted with the same fictitious sore throat which I had. There could be no question of transmitting by microbes or germs. The only germ with which these persons had been innoculated was the germ of Imagination; which however was sufficient to make them really believe that they were suffering.

In much the same way are we the prey of Imagination. Every pessimistic thought is Imagination in the sense that this word must be construed. It must therefore be the aim of the student to release himself from servility to his Imagination and to enthrone his will. Will is the only curative Force, because Will is the proper selection of

health-giving thoughts.

PREVENTION IS BETTER THAN CURE.

This Branch of the Complete System is not addressed exclusively to students who wish to heal themselves through the power of the mind, from some sickness or some undesirable habit which has fastened its grip on them. It appeals also to the student who is in possession of a satisfactory state of health, for Suggestion is just as potent in prevention as it has

been proved to be in healing.

Between the person with a sound constitution and the unfortunate being who labours under the affliction of a pronounced neurasthenia, there is only a question of degree of control. On the measure of his ability to filter out the maleficent waves of imagination before they cross the portals of his sub-conscious mind depends his future health. On his ability to select only beneficent thoughts of health (which he has hitherto been doing, perhaps unconsciously) will hang his immunity from disease.

In his chapter on "The Purification of the Imagination" Doctor Pierre Vachet

Professor at the Post-Graduate School of Sociology, Paris, France, says: - "It is only by purifying the imagination, in liberating it from those morbid thoughts which poison it that medicine will be able to prevent and to suppress definitely those psychic and organic troubles which constitute illness. The habit of nourishing in the sub-consciousness exclusively beneficent and serene thoughts will constitute a reserve which can be called upon in moments of weakness ".

This "Purification of the Imagination" of which Doctor Vachet (a leading European authority on psychotherapeutic matters) speaks in his book " The Curative Power of Thought " does not in any way differ from that process of filtering of which I made mention previously. Whether you call it "purification" or "filtering" it is a process that must be carried out by every person who is already ill and should, with still greater reason, be carried out by the student who is now in possession of good health. The mistake of which other writers are guilty lies in the fact that they do not probe the question of the Imagination to a sufficient depth. They do not sufficiently recognise that Imagination can assassinate, that it can drive the victim of its uncontrolled force down to the nethermost depths of hell, that its virus may be more deadly than any over which chemists bend in research in their laboratories.

It cannot be too strongly insisted on that Imagination is not Evil. Nor is it Good. It is both. It may implant a thought of suicide as readily as one of salvation. It may ingraft health or hypochondria. Only you can decide as to the nature of the seed that falls on the soil of your sub-consciousness, If you wish to prevent disease, you must rigourously filter out all thoughts of disease. In this manner you can prevent your mind from becoming contaminated and sullied by thoughts of sickness which breed sickness.

HOW TO CREATE AUTO-SUGGESTIVE PLACIDITY-GENERAL PRINCIPLES.

Auto-Suggestive Placidity is based on the principle that mastery over the ideal self-the Egohood - the sub-consciousness-is a flower that flourishes only in the garden of self-contemplation. The faculty of Placidity is of

paramount importance in strengthening the selective and filtering processes, enabling the student so to invigorate his mental fibres that he will be able to discard at will, all those thoughts which might be injurious to him from the torrent of his Imagination. It will befit him consciously to select and harbour all those thoughts which can advance his cause. The student will therefore see how necessary it is that his very first undertaking must be along the lines of suitable exercises in Auto-Suggestive Placidity such as are given in the Preparatory Exercises detailed in Branch No. 2, of this System.

The value of suitable exercises in Auto-Placidity lies in the fact that the conscious mind is thereby trained to a more easy appropriation of healthbringing thoughts through the fact that it has thereby been emptied of all discordant ideas which would be likely to retard the progress of the student, the temple of whose mind has (in the words of the Bible) "been garnished and made clean ". Auto-placidity means the quelling of the riot of tumultous thoughts and replacing them by a state of mental abstraction ready to receive and welcome such new thoughts as you The student will desire to impart. feel himself elevated above the plane of the material, placed out of reach of all misgiving and worry and possessed of a psychic potency which will be of immeasurable assistance to him. The secret of the success of auto-placi-dity lies in the fact that it stimuof energy which lates the output overwhelms the antagonism of disease and automatically brings about the intelligent adjustment of all functions of the body.

PSYCHIC HYGIENE.

I cannot do better than to preface this chapter by the words of the celebrated Professor Sir William Crookes, O.M., who, speaking one day at the Royal Academy, London, said: — "Despite the merits of present-day medicine, the most that it can do is to awaken within the patient what I may call the "vis medicatrix" that is to say, the power to heal himself or the will to live. No person can cure another person. The man who is sick must cure himself and the doctor can only be his helper, call—

ing into life, the "vis medicatrix" which has become enfeebled."

It is thus clear to everyone that each of us carries within himself the instrumentality of health or disease. No matter what the physiological condition or the temperament may be, it is within the reach of everyone to nurture his inner powers and to train them in the desired direction. Your health and your happiness are within your own hands. If you desire to attain to the pinnacles of psychic health, you must train yourself in the relaxation of your muscular and nervous system and to learn how to control yourself and to control the functions of your body through special exercises in Will-Power.

There is unfortunately much misunderstanding as to the real nature of Will. Many think that it is sufficient to speak to themselves as a foreman speaks to a labourer. The mere empty repetition of "I Will" is as futile for you as is the expression of a child's wish to have the moon. Will necessitates two things. First, absolute Self Mastery and secondly a rigorous and unceasing supervision over the vagrant Imagination. The certitude of self-mastery is in itself a sovereign tonic. Supplementary Lessons in Self-Analysis and Will-Power will be sent free of charge to all students who have conscientiously studied the various branches of the Complete System and who make application to this effect.

USING AUTO-SUGGESTIVE THERAPEUTICS IN THE TREATMENT OF NERVOUS DISORDERS.

At the outset, the student should recognise that the power to cure diseases and ailments does not depend on the possession of any special gift. Many people have written me that what is possible for some to accomplish is not possible for others. This however is an erroneous impression as will be seen from the opinion of Sir William Crookes which is given above. The ability to free oneself from disease depends upon the observance of natural laws which all possess and which it is within the power of everyone to apply and follow.

I should also like to impress upon you that I do not wish to revolutionise methods of treatment which have proved themselves to be of benefit to humanity and for this reason if the student is at present receiving medical advice he

should not necessarily immediately discard it. Most modern physicians have shaken off the old traditional conservatism and have adopted at least a certain amount of psychotherapeutic methods, in which case, the co-operation and encouragement of such a doctor will prove to be a benefit rather than otherwise. On the other hand, it is not advisable to take active steps in enlisting the co-operation of others (whether medical practicioners or not), since by so doing you are likely to encounter conflicting opinions and opposition which are so detrimental to the cultivation of that faith necessary to the success of curative treatment by suggestion.

THE TREATMENT OF HEADACHES AND NEURALGIA BY AUTO-SUGGESTION.

Having assimilated the foregoing, the student is now prepared to apply his knowledge of psycho-therapeutical methods to any ailment from which he may suffer and in order to make clear the " modus operandi " which must be followed, we shall now consider a very common ailment such as headache or neuralgia. Headaches arise from many causes, the chief of which are indigestion or billiousness, nervousness, debility and so on. Indigestion or billiousness is caused by improper secretion of the bile which is due to nervedisturbance. Neuralgia is, as its victims know, an exceedingly painful affliction which recurs paraxysmally. It is of most frequent occurence in the nerves of the face although sometimes the sciatic nerve of the leg becomes affected. It is, when in connection with the nerves of the face, very frequently caused by a decayed tooth which must be removed before the neuralgia can be got rid of and it should never be inferred that decay is not present because it is not discernible. If the neuralgia is caused by a decaying tooth, all the psychotherapeutic knowledge or drug medicine in the world will not stop it from further decaying and therefore it should be attended to by a qualified dentist.

If as very often happens, the neuralgia is not due to a carious tooth, it becomes a purely nervous disease lending itself admirably to treatment by auto-sug-gestion. While this Branch does not purport to be a medical treatise, it will be of assistance to the student if he receives an exact idea to the nature of the nerves. Nerves are the delicate

organs which represent the telegraph wires of the body. They flash the Will of the mind to all the muscles and convey back to the mind every sensation that the body experiences. They are, as it were, telegraph wires to and fro between the brain and spinal cord and every part of the physical frame. These nerves unite at times to form a network or "nerve centre" which we might term a "relaying station".

" Nervous ailments " is a term which comprehends a host of complaints of a nondescript character into which it is not necessary to enter at length in this Branch. Suffice it to say that they are always associated with some local mischief in a nerve - line which impoverishes the nervous system by draining away its force, either by constant irritation or by pain. Women, whose special organs are supplied with a sensitive and complicated nervous apparatus are more liable to nervous diseases than males; hence hysteria is predominant in the gentler sex.

The student will see therefore, that the treatment to be followed in the case of headaches or neuralgia generally (assuming that the latter is not caused by diseased teeth) is to seek to still the irritated nerve which is causing the commotion. There is only one manner in which this can be done without drugs such as aspirin, phenacetine, etc., and that is by endeavouring to gain control of the irritated nerve.

For this purpose, the student should begin with an exercise in passivity and after having attained the desired state. impart suitable suggestions as detailed hereinafter. In order to acquire the necessary condition of passivity which in itself should ensure almost complete quietude of the nervous system, there is no exercise which can surpass those given in the preparatory section of Branch No. 2. of this System, as all of these Preparatory Exercises are directed towards the stilling and calming of the nerve-vibrations and in wooing the conscious faculties (through which pain is experienced) to a deep surrender.

Having caused the desired state of quietude within yourself seat yourself, in a comfortably relaxed position before a table, on which the Radio-Hypnotic Crystal should stand on its pedestal. Leaning on the table on which your forearms should rest, gaze for a few minutes at the Ball on the top of the pin inside the Crystal, taking care that your gaze is steady and that your eyes do not flicker.

It is not yet necessary to concentrate intensely on anything. At this stage of the self-treatment the aim is to allow the uplift that comes from the use of psycho-therapeutics to pervade your normal consciousness.

Think that you are incapable of any distrust of your own adequacy. vourself with the firm conviction that auto-suggestive treatment is a reformative and a strengthening instrumentality of great power and that through its mysterious efficacy, you can release yourself from the bondage of pain. Resolve that you will efface all image of the pain which you have been suffering from your sub-consciousness. Impregnate yourself with that faith in your own psychic powers which, in selftreatment, is much more than half the Do not at this stage, consciously suggest any thought to your sub-conscious mind as this preliminary stage is merely intended to take advantage of your state of placidity in order to rivet more firmly your trust in your own capabilities and to tone your sub-consciousness optimistically. It would not be advisable to omit this period of self-unfoldment or to utilise it for the purpose of imparting concentrated suggestions to yourself, for it is intended to be nothing more than a period of properly directed and controlled imagining. As such it is of

the greatest value in self-treatment.

During all this time spent in allowing these thoughts to permeate your mental atmosphere it is necessary that you should gaze steadily and unflickeringly at the ball of the Crystal so as to prevent any distraction from the matter

You will thus be enabled to bring your sub-consciousness in harmony with the healing thoughts which constitute the third stage in the experiment. Without changing your previous position and still regarding fixedly the point in the Crystal, begin almost imperceptibly to impart the suggestions which your state render necessary, speaking in a low tone scarcely audible to yourself, as follows :-

- " I have complete confidence in myself,
- " I am sure that I can cure myself. " I have power to obliterate all
- my suffering " Power over my body is mine
 " And I no longer feel any pain.
- " I am freed from pain.

- " All my nerves are in perfect control and my pain is gonegone.
- " My pain has left me. I do not feel any pain. It is gone ".

These and similar suggestions should be repeated during at least ten minutes but, if necessary, a longer time should be spent. Remember that words in themselves are nothing. Words are only the vehicle by which you give expression to the intense desire which you must feel that your pain has really gone. To repeat this formula in a mechanical fashion, devoid of all intensity and lacking in the psychic certitude that the power against disease is inherent in you, would be only a foolish waste of time.

A few units of this suggestive sedative formula administered in the proper manner will usually suffice to annihilate every vestige of pain. It should be remembered however that the formula given above is intended merely to be general in its application and it should be strengthened by such additions as the nature of your illness may demand. It is advisable to refer to Branch 2 in which full instructions regarding the composition of formulae are given.

SELF - TREATMENT FOR RHEUMATISM, LUMBAGO, ETC.

The instructions given above will be found to be applicable to all classes of diseases and all that will be necessary for the student to do will be to adapt his formula in accordance with the circumstances of the case, as follows : -

- " My condition is gradually improving
- "I am regaining control of my muscles
- "I shall have no recurrence of this condition
- "I am now able to walk as well as ever
- "I feel absolutely no pain",

and so on as your knowledge of the case may dictate. It will often be advisable to make local applications of the Crystal by executing downward passes over any part of the body where unwholesome or undesirable conditions exist. In such cases you should draw the Radio-Hypnotic Crystal slowly and repeatedly over the part affected, at the same time declaring your desire and

will to be healed in the most confident and positive terms of which you are capable. A reasonable amount of pressure should be applied with the Crystal on the painful places. Such selftreatment is best performed in the privacy of your own room where there is nothing to distract your attention from the matter in hand. It is also advisable not to tell anyone that you are operating upon yourself in this manner as where another mind is brought to bear upon the patient there might be some interference with your curative psychic force. Your mind must be impregnated with the certainty that relief will be obtained. In this manner the desired relief is strongly suggested to the sub-consciousness which, through its regulation of the ordinary physical procedures controls purely functional disturbances.

Not only may minor ailments be relieved as stated above but you may, by continuous and progressive exercise and development of your volitional powers become so strong mentally and psychically as to cure even chronic and specific diseases, such as stomach, liver and kidney troubles, heart affections, bronchitis, catarrh, spinal

and lung disorder, etc.

AUTO-SUGGESTION IN THE TREATMENT OF UNDESIRABLE HABITS.

An absolute necessity on the part of a student who wishes to eradicate some undesirable habit is an honest desire on his part to reform, for without this sincere wish, no cure is possible. The best time for self-treatment in the eradication of evil habits is just when one is about to go to sleep, when after relaxing in bed, the act of waking is being gently transformed into the act

of sleeping.

The student will find that in this state, ideas of reformation are elaborated spontaneously. Thought becomes easy and rapid. The mind, freed from the trammels of the day's labour and disentangled from all the disturbance of life, reaches a high degree of receptivity. The student should use this period of lingering at the gates of sleep in order to impart to his subconscious mind, such suggestions as appear to be susceptible to assist him in escaping from the bondage of the habit which is holding him in thrall. The student will require to construct

his curative formula for himself, proceeding along the lines mentioned in Branch No. 2 as this should have reference to the habit in question which is a matter within his own personal knowledge. There are so many undesirable habits, so different in their nature, that it would not be possible to lay down any definite rule here. The general indications, however, are applicable to every habit, such as moral disease, morphinomania, sexual excesses, uncontrollable temper, viciousness, profanity, drink and drug habits etc., etc.

The student should say to himself, as he is about to yield to slumber that he will no longer be a slave to the evil habit which is crippling him, that he will draw spontaneously upon his psychic resources for betterment, that his habit fills him with repugnance and horror etc. He should repeatedly assure himself that his body and his carnal appetites are entirely under his own control and that he possesses the

will the patience, the perserverance and the moral energy to release himself from serfdom.

Suggestion so imparted is nothing more than a high-minded, earnest appeal to this superior and all-powerful human self - a cry out of the depths of subjection - the success of which is measured absolutely by the psychic quality of him who makes it. The secret is sincerity. The talisman is truth to the higher self. If the student possesses these qualities allied with the determination to surmount any difficulty which may arise, there should be no fear as to his success. The tendency to backslide - to fall back into the slough - should be sedulously guarded against and to this end, the exercises should not be discontinued even after an improvement is noticed. Habit is very traitorous and the only way to overcome it is to continue with this method of enlisting the help of your subconsciousness during weeks after the first improvement makes itself felt.

HOW HABITS ARISE AND HOW THEY MAY BE ERADICATED.

The question of the treatment of habits is one that lends itself to very interesting discussion, especially that side of it which relates to the influence of heredity. This however

is beyond the province of a Course such as this which is aimed entirely at the practical side and only concerns itself with the theoretical part, in the degree that a knowledge of the theoretical side of psychic and mental science is indispensable to the student if he is to get the full advantage from his studies. It is commonly assumed that any untoward tendency in the offspring is merely the perpetuation of an abnormal nervous state of a parent or of a grand-parent. This doctrine of atavism - or the recurrence of ancestral characteristics has. however, been carried to such excess that a revulsion has set in and it is now stated by some of the foremost psychologists of the day that we are not in the grip of heredity.

Heredity may transmit. The offspring of an inebriated father saturated with alcohol at the time of the conception will enter life with a heavy handicap, physically, mentally and morally but this handicap does not necessarily cling to it throughout its existence, for no one, able to use the mental and psychic powers, is under obligation to accept any heritage. Heredity may be qualified. It may even be obliterated. But only through suggestion.

The dipsomaniac may have inherited the tendency to saturate his tissues with alcohol but he is not forced to accept this tendency. The doctrine of free-will — without which it would not be worth living for we would not be able to do anything but to submit passively to the legacy of our ancestors — teaches us that man is illimitless. Man can dispel the shadows cast on his path and face with confidence the sunrays that emblazon the future.

Let those who are living in serfdom to any habit take courage. No matter how loathsome, how tenacious, how longstanding it may be, every evil habit must flee before the psychic forces. Remember that you are not a reasoning creature in the sense that all your actions are inspired by pure Reason. The mainspring of all human act is the emotional nature and the Will. In all curative processes for the eradication of habits through auto - suggestive methods, it is therefore the Will that must be attacked. The development of the Will teaches everyone how to use to the best advantage the organism which heredity and circumstances have given him and more, how to qualify that

organism to the very highest mental and moral expression.

No matter how poisoned you may be through the execution of any habit, it lies within your grasp to free yourself from the thralldom to which you have submitted in the past. Appeal to your sub-conscious self in the manner explained in the foregoing chapter in the firm assurance that your appeal will not be in vain. Make up your mind to throw off the shackles. Examine yourself thoroughly in order to find out whether you really are convinced of the necessity to eradicating the habit and then draw upon your in-dwelling power which alone can help you.

Some suitable exercise for certain common failings are given in the following chapters which may assist you in dealing with your own personal problem.

THE CURSE OF ALCOHOLISM, ITS TREATMENT BY AUTO-SUGGESTION.

The impulse to drink, like the impulse to steal can be traced through a variety of stages; from the most elementary, when it is allowed to follow its course because the satisfaction of it is pleasurable through the diminishing degrees of the power of inhibition or "wil-ling-not-to", until the impulse becomes irresistible and is felt as a curse which the will is powerless to oppose. The tendency to drink to excess presages many a heartbreaking tragedy and the evil is so wide-spread that it requires a well-developed will to resist the temptation to seek refuge from "the slings and arrows of outrageous fortune " by over-indulgence in alcoholic stimulants. The man who is continually flushed with alcohol is a candidate for the lunatic asylum. Alcoholism degenerates every function of the body, the kidney, the brain the heart, the liver, the stomach and the nervous system generally.

Should unfortunately, any of my students be in the grip of the devil that lurks in the bottle, I would beseech him for his own sake to resolve that he will henceforth be unfettered and to use his auto-suggestive powers to overcome his vice. Statistics prove that the treatment of alcoholic subjects by suggestional methods gives at least seventy-five per cent of radical cures as against thirty per cent of temporary cures by other methods. The

student will therefore see that there is every reason for him to be optimistic.

Precede the cure by a treatment in relaxation as mentioned in the chapter headed "HOW TO CREATE AUTO-SUGGESTIVE PLACIDITY-GENERAL PRINCIPLES" directing the stream of thoughts which should flow in an easy, smooth-flowing current into the mind to correspond with the matter in hand. Think of the outrage which indulgence in this vice flaunts in the face of nature. Think of the suicide which you are engaged in committing which, though slow, is none the less certain if you continue in your present ways. Do not give yourself a lecture but speak to yourself openly as your own best friend. Recognise the danger which you are incurring. Hold up before the view of your sub-conscious mind, the mental, moral and economic bankruptcy. Realise the presence within yourself of an efficient power adequate to the enforcement of abstinence. Decide to scorn recourse to alcoholic stimulants and to depend exclusively on the energy which your sub-consciousness can manufacture for you and which is sufficient for your needs. As before, do not, at inis stage, endeavour to give any willed suggestions to your sub-conscious mind but content yourself with allowing these thoughts (and such others as your circumstances may dictate, for example those having reference to your parents, to your spouse who once blessed you with her love, to your children who, though innocent, you are condemning to a life of misery, who have been given to you in trust and for whom you must some day render an account of your stewardship. Remember, no matter what your standpoint on religion may be, be you Christian, Jew, or Unbeliever, you cannot commit a crime against a child with impunity).

You should now have brought your mental state into such a condition that it will be susceptible to regenerative suggestions which you should now express in a low, confident and positive tone of voice as indicated in Branch No. 2. It will be advisable to enlist the aid of the Radio-Hypnotic Crystal in this treatment, as the necessity of gazing fixedly at the Ball will tend to keep your mind free from all extraneous thoughts. Speaking in an undertone filled with certainty, say to your-

self:-

- " I will not seek refuge in alcohol.
 " Alcohol is now and forever dis-
- tasteful to me
- " I will not be able to partake of it
- " My manhood revolts against my subjection
- " And I am resolved to be free.
- " Alcohol has lost its hold over me. "

Repeat this formula very slowly about ten or fifteen times using the words merely as the covering of the firm resolve which you must have taken mentally and all the time gazing steadfastly at the ball on the top of the pin in the Crystal. Then standing at the open window, inhale deeply five times through the nose and exhale slowly through the mouth.

This Exercise should be repeated in the morning and in the evening after the completion of your day's work. It is also advisable to execute it when in bed just before your conscious mind languishes into slumber, so that the ideas which it expresses may take firm root with your sub-consciousness during the period of sleep when your normal faculties are asleep and inactive.

HOW TO OVERCOME THE ABUSE OF TOBACCO, ETC.

This chapter will serve to illustrate the method which is to be pursued not only in self-treatment for the abuse of to-bacco but also for all classes of drugaddictions, such as cocaine, heroin, morphine, opium or any other narcotic.

The abuse of tobacco especially when the volatile poisons present in the smoke in the form of nicotine etc. are inhaled is very devastating to the health, especially that of young people. Few people realise the inroads of which excessive smoking is capable of making until a considerable amount of damage has been done. I would not attempt to decry the use of tobacco in moderation, nor that of wine in moderation, but there can be no doubt of the damage which these effect when used to excess.

The danger comes from the fact that the volatile poisons are deposited on the tissues of the lungs and stomach from whence they are carried into the blood. These poisons include nicotine; ammonia gases which dry the throat and liquefy the blood; carbonic acid which induces a feeling of drowsiness and deranges the action of the heart;

[&]quot; I am no longer a slave to alcoholic passion.

prussic acid which is a virulent nervepoison, capable ultimately of poisoning the muscles of breathing. The excessive smoker becomes nervous, suffers from shortness of breath; his heart flutters; his throat becomes irritable; his vision is impaired; his memory is weakened; he is not properly nourished no matter how much he eats, for his digestive system is disturbed.

Self-suggestion is a far more satisfactory method of dealing with this vice than any tobacco antidote tablets wich cost much money and can only serve at the most a very temporary end.

The student who wishes to cure himself from the fault of excessive addiction to tobacco must take himself in hand as explained in the preceding chapter, taking advantage of that psychic quality which tends towards betterment and which will enormously develop the latent powers of self-control. Analyse yourself. Ask yourself why do you, a man, submit to the tyranny of a weed? It costs you hard-earned money. It impoverishes you mentally. It ruins you ishes you mentally. It ruins you physically. It demoralises your nervous system. Form a genuine desire to escape from the thralldom. Say to yourself that as long as you are a smoker, you are not at your best. This habit is creating degenerative changes in your vital organs. It is destroying your capacity for mental work and so on.

When you have reached the stage where you may begin with suggestions, repeat to yourself as already instructed:-

- " I do not need tobacco.
- " I abhor and loathe it.
- " I shall no longer use it at the instigation of habit.
- " The pleasure of smoking is doubtful
- "The penalty in ruined health is unescapeable.
- "The craving for tobacco no longer exists in me.
- " It is killed.
- The idea of smoking is sickening to me.
- " I will no longer smoke.
- " I am free from tobacco.

Repeat this formula night and morning and each time during the day that the habit tries to revive itself in you, as it will inevitably do. Persistence is necessary for the tobacco habit is insidious and you cannot count yourself cured before the poison has been eliminated from your system, which will require from four weeks to three months depending on the standing of the habit.

Both in alcoholism and the abuse of tobacco, the possibility of a relapse will have to be guarded against so that even after the student is convinced that his cure is perfect, he should nevertheless continue the expression of the formula fitted to his case.

DEFECTS OF SPEECH AND HOW THEY MAY BE CORRECTED.

No one can fully appreciate, except the sufferer himself, how humiliating is the position of one to whom clear enunciation of speech is impossible.

The person who suffers from an impediment of speech, be it stammering or stuttering, is worthy of our greatest sympathy for the sword of Damocles is suspended over his head and may fall, cutting off his speech at the most inappropriate moment.

Defects of speech are in reality derangements of the nervous system, coupled with the inability to breathe properly. Co-ordination of the muscular movements is thus necessary for smooth, articulate speech and therefore stammering or stuttering implies more or less failure to co-ordinate in the required combinations.

Stammering is speech characterised by involuntary pauses and imperfect articulation. A stammerer experiences difficulty in uttering individual sounds. Stuttering means the inability to connect consonants with succeeding vowels and uncontrollable spasmodic repetition of the initial sounds of the words it is desired to utter. The person who stutters produces sounds though they are not the ones he desires to produce. Stammerers balk at certain consonants and more especially at b, d, g, k, p, t, s, v and w.

Neither of these defects is a result f organic imperfection but represents a very curable impairment of the functional vigour of certain nerve centres. Will-power alone is ineffective to control the habit, for at the back of all determination not to lapse into the defect is always a latent consciousness that the stammerer or the stutterer is powerless to combat the fear which has become a very part of himself. For instance, the fear that he will balk at a certain word or sound and the knowledge that he has always so balked in the past, makes it wholly impossible for him not to palk again and every time that he endeavours to utter the sound.

It is thus easy to see that a mental defect precedes the defect of utterance, in other words, the stammerer stutterer stammers or stutters because he fears that he will do so and this fear paralyses the corresponding vocal nerve. The initial hiatus in speech was caused by incorrect breathing and the hiatus having occured imbued the victim with the fear that it would always recur. This is the manner in which speech defects originate and the student who wishes to overcome either of these defects must proceed in accordance therewith, that is to say, that he must first of all rid himself of his fear, and having done so, he must eradicate the initial hiatus which has been caused by incorrect breathing.

Stammering and stuttering having been caused by auto-suggestion (for the fear mentioned is only auto-suggestive) the same force must be used in eradicating these defects. The self-communion may in this case be left aside and the student should begin to impart the suggestions which his case requires. He should say to himself in a

convinced voice:-

" I - am - finished - with - hesitating - speech.

"There - will - be - no - more - defects - in - my - utterance.

" I-can-speak-freely-and-flowingly-

" I - have - now - the - power - of - fluent - utterance -

" I - will - stammer - (stutter) - no - longer ",

and so on, adapting the suggestions to suit his particular trouble. The words should be pronounced in a higher tone of voice than is usually recommended for suggestive treatment and each word should be pronounced absolutely distinctly and clearly, not slurring into the following word. The suggestions used should also include words over which the student has hitherto had a tendency to experience difficulty. This suggestive exercise should be repeated at least twice per diem over a period of one month.

The student should also carry out enunciation exercises suitable to his defect. Supposing that his difficulty lies in the connection of the consonant with the succeeding vowel, he should proceed as follows: —

" be - be - be - be - be - be " ba - ba - ba - ba - ba " bo - bo - bo - bo - bo - bo " bu - bu - bu - bu - bu

and so on through the range of the consonants mentioned above. He should then enunciate simple monosyllabic words containing these consonants such as:-

"bear - bore - been - buff - bass "tear - tuff - tore - rough - race

contenting himself with such exercises and similar simple ones during the first week limiting the time spent on the exercises to half-an-hour per day.

During the second week, the student should devote his attention to the proper enunciation of simple polysyllabic words containing the consonants, such as: -

" bath-room - barrack - baritone belvedere.

" benefit - beneficiary - benevolence - benignance.

" bequest - bereavement - beseech - beside - beshrew.

" drawback - drumhead - dungeon dyspepsia - dynasty.

"familiar - falsehood - famine - faltering - feather-brain."

" goblin - guinea - gymnasium gushing - gunpowder,

and so on; taking care that each word must be clearly pronounced without a suspicion of the defect being noticeable.

The third week's exercises should now lie in the repetition of words beginning with a vowel, the consonant being in the middle of the word, such as:

" abide-abbreviate-abbreviationaboard-abroad-

" entry - evade - evacuate - epilepsy - epigrammatic - everlasting " ill - devised - illegitimate - il-

logical-impulsive-incredible

oblong - obnoxious - offering offensive - open-mouthed - opposition.

" uberty - ultimate - unattended - undermine - unthankful - unwar-rantable.

and similar words.

I have given the list of words mentioned above merely as an indication as to the lines on which the student must proceed. He should select additional words to conquer and add them to his list of ennunciation.

During the fourth week, the student should select short sentences over which a person having his defect would normally stumble and practise them in the same manner, as for example:

" Thank you, my dear friend.

"The welfare of the people is paramount.

" It is the bounden duty of every

politician.

"The nation must be protected.
"Prosperity and human happiness

depends on the psychic nature.
"The power of the vanquished barbarien is beyond belief.

"Bankruptcy balks people's progress to prosperity, etc.

selecting such sentences as can be easily memorised so as to enable the student to practise them at odd moments. This list may be added to as the student may desire and should include such words as have caused him difficulty in the past.

If these exercises are conscientiously carried out daily in conjunction with a suitable exercise in auto-suggestion as given, the student should notice an improvement after the first month. Remember that recovery may be slow. It is however, assured if the application is sufficient. Do not expect to overcome your speech defect in a week or two, but the most obstinate cases must yield to such treatment as is outlined, accompanied by the breathing exercises as detailed.

Before commencing the breathing exercises which should begin after two week's practice in correct enunciation, thoroughly empty the lungs, preferably before an open window and standing erectly, with your hands at your sides, inhale deeply, till you have counted " five " mentally. When the lungs are fully expanded, as they will be if you have not counted too quickly, hold the air while you mentally count " five " and then just as slowly empty your lungs This exercise through the nostrils. should be repeated five times morning and evening during the first week which you devote to breathing-exercise. You will notice in taking a breath in this manner through the nostrils that all the respiratory organs, including the diaphragm, have been forced to do their fair share of the work. You will also have noticed, how easy it was, after the first few attempts, to breathe in this manner.

After you have become accustomed to breathing properly as outlined, you may

extend the time from "five" to "eight" counts and so gradually to "ten". You can also modify it by closing one nostril by pressing against it with the finger and inhaling and exhaling through each nostril alternatively.

You will find these exercises of great value in giving you an ever-increasing degree of control over the vocal chords which will be of great assistance in

over-coming your defect.

It may not be amiss at this stage to give one or two additional hints which will be of service:

- a) Speak calmly and even if you do make a mistake in enunciation, do not get flustered or unduly excited. Laugh at yourself.
- b) Do not be afraid of the sound of your own voice for you can speak as normally as everyone else if you do not allow your fear to tyrannise over you.
- c) Never become discouraged. Speech-defects can be cured by suggestive methods as detailed in this Branch and the eradication of your defect depends on yourself.
- d) Be thorough in practising the exercise and be patient in expecting results. Remember you have to overcome a defect of long standing.
- e) You cannot fail to be successful if you persevere.

" SEEK WITHIN YE " - Conclusion.

Verily it would be difficult to set bounds to the help which the student can obtain in dealing with his own health problems by auto-suggestive methods. There are but few who cannot, under normal conditions attract into expression those potent psychic powers. If this Branch will help to awaken the student to a sense of his own responsibility to himself and of his force over himself, its value in the trans-figuration of his career will be immense and I shall consider myself well recompensed for the labour involved in its compilation, for the regeneration from a health point of view of the individual, must hasten a consummation, for which we all devoutly hope and pray. Individual members of society fittingly educated in psychic matters can, through the exercise and application of that intangible inner power, impart a more melodious tone to their

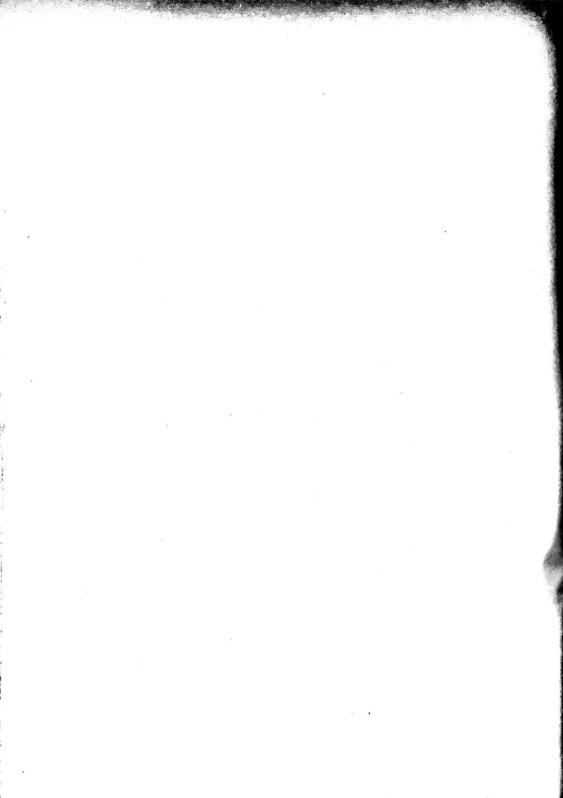
own lives and thus influence the lives and lots of their own little community comprised in their family circles.

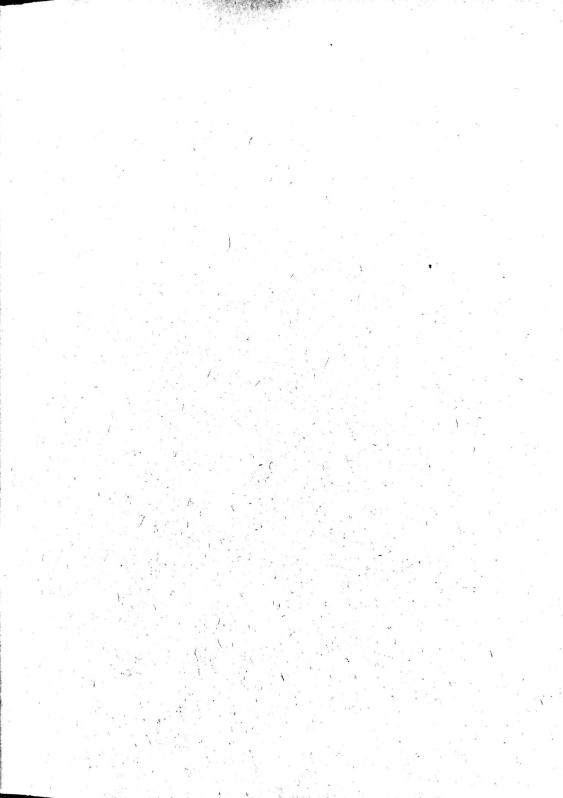
Look upon this Branch as a happy pledge of your future well-being. Disease caused through mis-educated functioning of the physical frame is no longer absolute lord and master. It can be prevented. It can be curbed. It can be evicted. Give free rein to

your psychic nature. The psychology of auto-suggestion through which the inner power that slumbers in every human being can be awakened and forced into action will help you. It will teach you to "SEEK WITHIN". It will lead you along an avenue of communion with your over-soul and bless you with a mighty psychic force. "Neglect not the Gift that is in thee".









SANCE

KNOWLES
SCIENTIFIC
COURSE
ON

MAGNETIC S HEALING





Suggestive Therapeutics, Magnetic Healing, Absent Treatment,

bу

Elmer E. Knowles.

COPYRIGHT 1926 BY PSYCHOLOGY FOUNDATION

Brussels, Belgium
-- All translation rights reserved --



INDEX TO CONTENTS.

	Page
Suggestive Therapeutics General Principles	. 3
Magnetic Healing as a Profession	. 5
How Others have Wrested Wealth and Recognition	
Some Famous Psychic Consultants Erskine (England);	
Béziat (France) and Otto (Germany)	. 6
Collaboration with Orthodox Doctors	. 7
Suggestion as a Surgical Anaesthetic	. 8
"Come to me all ye who suffer"	. 8
How to Create Faith in your Healing-Powers	
Receiving your Patients	. 9
General Notes on the Psychic Treatment of Illnesses	. 10
Some particular Applications	
Eradicating Undesirable Habits and Vices	
The Treatment of Rheumatism	
How to Cure Headaches and Neuralgia	
A Method for Neurasthenia	
Restoring Exhausted Nerves to Vitality	
Suggestion as a means of Forestalling Disease	
Cases which you should not treat	
A Suitable Method for Absent-Treatment	
Treating Persons without their Knowledge	
The Applicability of Suggestive Treatment to Children	
Some Special Applications for Women	
Disorders to which Men are Prone	. 20
The Labourer is Worthy of his Hire The Question	2.2
of Fees	
The Endorsement of Suggestive Therapeutics by Scientists	
The Legal Position of the Magnetic Healer	
Defeating Disease	
Greater Love has no Man than This	
Epilogue	. 22

Suggestive Therapeutics, Magnetic Healing, Absent Treatment

BRANCH FOUR of the ELMER E. KNOWLES SYSTEM of PERSONAL INFLUENCE and HEALING

SUGGESTIVE THERAPEUTICS General Principles.

I cannot conceive of any subject more appropriate or urgent for men and women of all classes than a study of suggestive therapeutics, for a knowledge of these healing methods will place in their hands an enormous power for administering to all who suffer.

When a writer treats of a scheme of ideas which is current among his contemporaries I have found that it is always more than useful that he should, at the outset, devote a few minutes to an explanation of his agreement with that general scheme. This is all the more necessary if the matter with which move necessary it the matter with which he is dealing has given rise to a certain amount of popular misconception as is unfortunately the case with so many teachings relating to the mental and psychical sciences. In order to avoid, therefore, any misunderstanding through my use of psycho-therapeutic terminology, I considered it advisable to devote COURSE NUMBER ONE in its entirety, and COURSE NUMBER THREE partly, to a definition of such terms as are likely to arise. The student is counselled to make quite sure that he has fully grasped the matters treated in these two Courses before proceeding with the present Course.

There are two questions which the student will have put to himself before deciding to take up the study of Magnetic Healing, and these two questions are: Is psycho-therapeutic healing a science worthy to be studied? Is it possible to utilize the admittedly existent psychic forces as a definite and independent cure for disease?

The answers to both these questions are so overwhelmingly affirmative that the student need harbour no doubt of the prospect which opens before him. The most famous scientists in every country under the sun have given unqualified approval to the science which,

though it originated solely as a cure for neurosis (a general term employed by many medical men to cover a host of diseases of a nondescript character in all of which, nerve—disorder plays an important part), has now been brought to such a stage of perfection that we see the subconsciousness, in health or illness, is much more important than has hitherto been imagined to be the case.

We know that psycho-therapeutics has saved many thousands of sufferers from going over the edge of insanity; that it has been the means of curing innumerable diseases which were once thought to be outside its province, such as indigestion, dyspepsia, kidney-disease, derangement of the menstrual function in women, diseases of the lungs, disordered action of the heart, etc., etc., in which, on first sight, the influence of the nervous activity appears so small as to be negligible.

I cannot (nor can anybody else) tell you, in every case, how or why a psychotherapeutic cure is effected for in this new science (as indeed in so many branches of medical knowledge) there are two distinct values involved, which even doctors are sometimes laymen enough to confound. First of all, there is the value of the science to the patient and secondly there is the value of the patient to the science. For example a doctor may sometimes learn a most interesting fact from a patient's death, which would have escaped notice had the patient recovered. Here we have the value of the patient to the science. On the other hand, an obscure case may unaccountably recover and pass altogether out of the doctor's knowledge. Here we have the value of the science to the patient. mention of this distinction so as to explain to the student why it is that in most cases of psycho-therapeutic cures (and the deaths through the application of psychic methods are nil) we are not in a position to give any reason, except those general reasons outlined in Branches Numbers One and Three and must perforce be content to accept the fact that the science of psycho-therapeutics is a marvellous healing medium which, in very many cases, can be confidently relied on to effect a cure whether or not other means have been tried and have failed.

Personally I am of the opinion that the power of psycho-therapeutics depends on that vital and organic connection which Science assures us exists between the sense of joyful hope and expectancy in the cure and the physical health and efficiency of the patient. In the present Branch, it will be my desire to lay bare and insist on one great fact which the student must convey to his patients. If he should fail in conveying this fact in the proper manner, as taught hereafter, no success in healing diseases of others can be expected. This great fact - for it is a fact and not a sentiment - is that the emotion of joy and optimism is not only a moral and social thing but a psychical quality which plays an enormous, and, at present, but little understood part in hygienics therapeutics for the curing of

bodily ills. To begin at the beginning, we are all aware that the cultivation of a happy mind and a joyful and optimistic spirit has throughout the ages been recommended as a panacea to all those who suffer. The various "schools" of mind-healing lay enormous stress upon happy-mindedness. But I want to leave these unscientific methods of approach quite alone and to start from that side which is one of the great key-notes in this present acutely realistic age, namely the physical side, for only recently, we have begun to learn that happiness or is actually organically and intimately related to the bodily functions and is inter-related with the circulation of the blood, the activity of the digestive organs, the secretion of the various glands and the functioning of the nervous system, concerning which I have written at some length in Course Number Three.

All the front-rank psychologists and physiologists in Europe and America tell us that a joyful optimism means physical vigour and correct bodily functioning, while pessimism breeds only weaklings, dyspeptics and nerve-wrecks. Joy is active and progressive. Despondency is restrictive and obstructive of real living. Joyful optimism invigorates

while pessimism lessens the powers available for organic maintenance of health.

These are the general principles which the student must implant in the subconscious mind of his patients. It has been abundantly proven that our emotions -- which are part mental and psychic and part physical -- affect the nerves and the blood-circulation, the muscles and the digestive organs. You know that it is literally true that an unhappy mind, a dull room, a wearied and worried life and a Job's comforter of a companion may actually turn the physical scale so far as to lead to death. Whereas the happy, optimistic patient has better medicine in his mind than any doctor or chemist can supply him in a "bottle to be taken as directed ".

Gladness, joyful optimism (allied to relaxation so as to relieve fatigue and strain on heart and brain) is not a mere thing of sunshine but a thoroughly practical biological necessity. The persistent will to be glad is an urgent duty. No less important is relaxation on the part of the patient. Our modern decay of happiness is as physically injurious as it is psychically deplorable. It is the duty of the psychic healer to create this absolutely indispensable feeling in the sub-consciousness of his patients and to tell them, in the words of the poet:-

"..... expel them from thy mind,

Pale fears, sad cares and griefs which do it grind,

Revengeful anger, pain and discontent,

And let thy spirit be set on merriment."

I have treated this question of the general principles of the science of psycho-therapeutics at length, for the success of this System of Personal Influence and Healing is, in a great measure, due to the general policy which is followed of leaving nothing to be surmised or supposed. Every principle is fully and clearly stated where such statement belongs, that is to say, at the very beginning so that the student is placed in the happy position of beginning his studies in the various branches in the proper manner. Every possibility of failure is thus eliminated before it arises and provided the instructions are rigorously and conscientiously adhered to, a satisfying measure of success should attend the

sincere and honest efforts of every painstaking student.

MAGNETIC HEALING AS A PROFESSION.

A vast number of people imagine that the main purpose of Hypnotism and Suggestion is to produce curious and ludicrous hallucinations in the minds of a certain number of voluntary subjects. This is a profound misconception and I think that I have said enough in Branches One and Three to make it plain to the student that the one great utility of a knowledge of the psychic and mental sciences is the cure of disease and the elimination of evil or undesirable habits either in oneself or in others. What nobler mission could any science have than the relief or removal of any of the numerous ills to which the human flesh is heir or the casting-out of all vicious propensities which are opposed to physical well-being.

It is not pretended that hypnotism can be successfully applied to the treatment of all diseases but results obtained through it, in thousands of recorded instances where ordinary medical science had utterly failed, sufficiently attest its social and humanitarian value. This, at least, is the testimony accorded to it by many eminent and open-minded physicians and surgeons in every country

of the world. Hence the student who has mastered the lessons contained in this Complete System up to this point has a practically unlimited field for doing good to his fellow-creatures and to obtain such remuneration as should enable him to live in comfort. The profession of magnetic healer is an honest, honourable and respected one and provided that it is conducted strictly in accordance with the law of the country in which the student is practising, no interference from the legal authorities need be anticipated, provided that the psychic healer does not pretend to be a dulyqualified physician or surgeon and does not dispense drugs or otherwise act contrary to the stipulations of the law of the country. Your progress and emoluments will simply depend upon the authenticated cures which you are successful in effecting and the manner in which you treat your patients.

Even if the student be content to limit his efforts to the treatment of evil habits by suggestive or hypnotic means, he will have a boundless and lucrative field before him.

As regards actual well defined diseases there are not many that cannot be dealt with, to at least some extent. by the

psychic healer.

It is to be strongly recommended that every person practising magnetic healing in a continuous fashion and for payment, should keep a record of each subject so treated with particulars as to the processes employed and their effects; the procedure followed each day, the illness or habit for which treatment was given, etc., etc. By so doing, the magnetic healer is placed in the position of being able to supervise the progress of each patient and, should any difficulty of any nature arise, he will, moreover, be enabled, to obtain with no waste of time, the complete history of each patient by referring to his record. While this may not appear necessary at the beginning when the healer has only three or four patients, neverthless he should make a point of immediately transcribing all these details in his Record Book while they are still fresh in memory.

HOW OTHERS HAVE WRESTED WEALTH AND RECOGNITION.

By proceeding in this methodical and conscientious fashion, by always giving the best possible attention to their patients, by striving at all times to do the proper thing in the proper manner at the proper time, many of our students have been able to amass a considerable share of the goods of this world and have been esteemed by their fellow townspeople as public benefactors. Of course, even to-day, despite the fact that a certain amount of schooling is obligatory in practically every country, it may happen in the initial stages, that the student who takes up the work of psychic healer may meet with a certain amount of hostility at the hands of a few backward members of the community. aspirant should not allow the jealousy of these persons to worry him or impede his efforts to use the inner powers for the benefit of his fellow creatures. Their antagonism is powerless for his progress will depend solely on himself.

If he is imbued with the feeling of his own healing power and provided that he conducts his business in a serious and dignified manner, this feeling of antagonism will change later to one of admiration and respect. Other famous psychic healers have been forced to

meet and conquer this envious enmity. Perhaps I may be allowed to digress in order to mention the case of one Herbert Barker who for many years served as an object of contumely and persecution by the General Medical Council of Great Britain. Even orthodox doctors who worked with Mr. Barker were suspended from the exercise of their profession, but he continued, patient and unruffled, to attend to his ever increasing clientèle and his success became so great that the General Medical Council was forced by the weight of public opinion to reverse its former attitude of hostility to him. In later years Mr. Barker was raised to the dignity of Knighthood by King George himself and the respected Sir Herbert Barker's advice was sought by his former enemies.

There is a moral in this for all those who are desirous of embracing the profession of magnetic healing which may be summed up as follows:-

" Do good and fear no man ."

SOME FAMOUS PSYCHIC CONSULTANTS.

If any further proof were needed as to the avenue which is open to all serious-minded men and women students of the psychic sciences in the domain of magnetic healing, mention need only be made of Professor Alexander Erskine of London, England; Monsieur Jean Béziat, of Paris, France; and of Professor Otto Otto of Berlin, These three names have been Germany. trumpetted in the press of the world so often, and always in connection with some miraculous cure, that surely it is not necessary for me to speak of their achievements at any length. But it may serve a useful purpose in making the student more conscious on the dignity of the profession, if we devote just a minute to a few comments on these three gentlemen, at one time, as they readily admit, were utterly ignorant of the rudiments of the science which they were later to glorify.

Monsieur Jean Béziat, who had gained a certain amount of fame in France in his profession of agricultural engineer, one day suddenly startled his friends by making known to them his desire to free himself from his work and to devote all his energies to magnetic healing. He had become convinced of his latent powers and had been so successful with his first

few treatments, that he felt, justified in believing that, if he were loosed from all his other occupations, he could do an immense amount of good to his fellow men in bondage to disease.

He followed his star and effected wonderful many cures certain jealous doctors (of there is a limited number in every country) denounced him to the police. The proof that he had effected these cures which he claimed to have effected was so clear that naturally, no measures could be taken against him and he continued to go from success to success. He openly claimed that he performed miracles and, as reported in the press of January 30th. 1925, one of the most distinguished French doctors and Chief of St. Anne's Hospital, Paris, Dr. A. Marie, declared that :- " There is nothing impossible in Monsieur Béziat's claim, for the influence of the mind over the body is well-known. "

In Professor Alexander Erskine we have a somewhat similar case. gentleman, who is a scion of a British ducal family, felt called upon to take up the work of magnetic healing, despite the prejudices which his family had in regard to modern scientific developments in relation to psychology. He has been so successful that even orthodox doctors are forced, in many instances, to have recourse to his psychic skill. Although not a qualified doctor he has been invited to practise in the leading English hospitals and during the war, he was asked by the British Government to act in the capacity of psychic consultant. He tells us, that the only difficulty of the magnetic healer is " to awaken the belief, the perfect trust, which sets up instantly a process of healing " the sub-consciousness of patient.

With regard to Professor Otto Otto, it cannot be gainsaid that his marvellous cures have repeatedly rung through the length and breadth of Central Europe. His clinic in Berlin was regarded as a sanctuary where all who wished could find relief from pain and sickness, simply and solely through the beneficient influence exercised on the sub-consciousness of the sufferers.

It would take up too much space were we to examine in detail some of the hypnotic or suggestive miracles effect ed by these gentlemen as well as by so many other lesser known psychic healers. It will suffice for our present purpose that we have made mention of them so that the student may see that his success in this branch depends entirely on himself and on the use which he makes of his powers. What others have done, you can do, provided you give to the acquisition of the indispensable knowledge that meed of conscientious attention which they gave.

COLLABORATION WITH ORTHODOX DOCTORS.

In what measure the magnetic healer should collaborate with members of the medical profession is a matter which each one must decide for himself in accordance with his special circum-It is advisable, however, stances. that before so deciding, the student should already have exercised his profession at least in some degree. All that can be said in a Course such as this which is intended for general circulation, is that the science of psycho-therapeutics is now sufficiently strong to stand on its own feet. Formerly it was anathema to certain doctors, but during the past few years, practical psychology has emerged, with disconcerting vigour, from the path of academic quietude. It has asserted its right to an honourable place in the proud structure of the sciences and its claim to contribute to the under-standing and solution of the actual problems of human life.

Among these problems is the causation and treatment of diseases and it is to the authenticated achievements of psycho-therapeutics that the change in the opinion of most medical doctors is due.

You will admit that the essential character of any science resides, not in the nature of the facts with which it deals but in the method of attack which it follows. Because the method of attack against disease used by psycho-therapeutists differed so radically from that which had been hitherto employed, certain physicians were in the past, bitterly opposed to magnetic healing.

Do not worry, if, at first, some of your local physicians are ill-disposed to your work and look upon you as a poacher upon their own special reserves. Continue imperturbably to do good work. Nothing can happen to you as

long as you do not contravene the law and pretend to be what you are not. Your doctor or chemist is better fitted than you are to dispense drugs. Because he has learned this department of medicine. But if he has not taken the trouble to study psychic methods of healing, you are better qualified to speak of the science than he is. There is no reason why you should be timid. While it is not necessary to antagonise members of the medical fraternity, there is no reason for you to adopt an apologetic attitude. Why should you do your good work by stealth or hide your light under a bushel?

If you have occasion to speak to any physician or surgeon, you will find that if he is honest, he will admit that the power of drugs and medicaments is limited. By what medicine can a physician sublimate the lower instincts of man into higher forms of truth, honour, and common service in the name of humanity? Can any doctor by means of drugs, transfigure Life's too passionate surges into a beloved and cherished ideal? Can any doctor prescribe a potion which will answer the pitiful challenge expressed in Shakespeare's noble words:—

- "Canst thou then minister to a mind diseased,
- " Pluck from the memory a rooted sorrow,
- " Raze out the written troubles of the brain,
- # And with some sweet, Oblivious antidote,
- "Cleanse the bosom of that perilous stuff.
- " Which weighs upon the heart ? "

If your physician is honest he will immediately answer "No. That is the work of the psychic healer." This is your work and as your experience grows, you will find that the ultimate cause of most diseases lies in the sub-consciousness. The sub-consciousness being immune to drugs, such diseases can only be cured psychically.

I have gone into this question at sufficient length in order to make clear the attitude which you should adopt and to enable you to defend your position. Should you receive an offer of collaboration from any duly qualified physician or surgeon, there is no reason in the world why you should not accept, provided it be advantageous.

SUGGESTION AS A SURGICAL ANAESTHETIC.

Long before the medical fraternity were as convinced as all prominent surgeons are to-day that both Hypnoand Suggestion were perfect anaesthetics, I demonstrated on repeated occasions beyond the shadow of a doubt that complete anaesthesia -- so complete as to permit of surgical operations being painlessly conducted -- could be induced without drugs.

The student will, no doubt, be interested in reading the comments of a few representative organs of public opinion on such demonstrations. Space does not permit of more than one or two such Press comments being given but they will be sufficient to prove that I claim for the science of Hypnotism and Suggestion only that which I have myself proved to be within the bounds of possibility.

My experiment in hypnotically producing anaesthesia on Mr. Geo. Sells Davis, a jeweller was especially noteworthy in the annals of the science. Mr. Davis certified under affidavit as follows: - "This is to certify that on March 2nd. 1900 a tumour was removed from my left jaw by Dr. M. R. Hammer of Newton, Iowa, U. S. A. while I was in a complete state of anaesthesia, having been hypnotised by Mr. Elmer E. Knowles. During the operation I was entirely oblivious of my surroundings. I experienced no pain."

The "Record" published at Newton on the 10th. March, 1900 commented on this experiment as follows: - "One of the most convincing proofs of the hypnotic power of Mr. Elmer E. Knowles was an operation performed on Geo. S. Davis, the jeweller, by Dr. Hammer, while Mr. Davis was hypnotised by Mr. Knowles. A growth on Mr. Davis left cheek just in front of the ear was cut open and removed and four stitches were required in sewing up the cut. Mr. Davis says he knew nothing of what was going on

and felt no pain. "

The surgeon who undertook the operation certified on the 16th. March, 1900, as follows: - "This is to certify that on the 2nd. day of March, 1900, I removed a tumour from the left jaw of Geo. Sells Davis while he was in state of complete anaesthesia, having been hypnotised by Prof. Elmer E. Knowles. Mr. Davis remained motionless while the operation was being performed and upon being de-hypnotised stated that he had experienced no pain whatever. "

Apart from my own particular demonstrations, medical records are replete with convincing proofs emanating from doctors in every part of the world that anaesthesia can be induced readily and completely through hypnotism or suggestion.

COME TO ME ALL YE WHO SUFFER.

Before beginning this paragraph, I devoted some little time to an analysis of Christ's Ministry in the days of His flesh, in so far as it is referred to the cure of sickness and disease. Though the records are but fragmentary, the number of cures of which they make mention is remarkable. Twenty-one individual cases are described at greater or lesser length. From such an analysis, we learn that Creator regards suffering as having no place in the normal order of things. His judgment was that humanity should not be held in painful bondage by infirmity or deformity of body. All diseases are, if properly regarded, nothing but abnormalities disturbing the normal, good and right movement of the intended order of things. They have no place or use in the primary intention of Creation. The cases of Cures mentioned in the Bible are so various in kind as to be worth noting. Bleeding sores were healed. A withered limb was made sound. Contracted muscles were released, ${\bf A}$ cripple of thirty-eight years standing was made well. Leprosy, fever and dropsy were cured. The blind were given sight. The deaf, hearing, and the dumb, the sweet gift of speech. Mental cases were healed. All varieties of physical and mental disease were met with calm, unperturbed mastery. There was no hesitation or faltering. There was not once a failure. Sometimes the process of healing was gradual; oftener it was instantaneous; always it was certain.

I have mentioned this for the reason that I desire to imbue the magnetic healer with the sacredness of his chosen profession. Anyone who being moved with compassion, sincerly strives to effect a cure by going inward to the patient's sub-consciousness and acting on the real Self (where disease has its seat) is worthy of the highest esteem, for he is doing noble work.

HOW TO CREATE FAITH IN YOUR HEALING POWERS.

We have seen that, if he is to be successful, the magnetic healer must be so trained and developed as to be able to create in the sub-consciousness of the patient a firm and abiding faith in the certainty of a cure. As Professor Erskine so well puts it, the first step in every cure is the awakening of a confiding trust which precedes the process of healing.

I do not wish the student to assume that psychic or magnetic healing has any relation with what is commonly called "faith-healing" the success of which can only be of a short duration. Faith-healing is nothing more or less than a skilful playing on the emotive chords of the sufferer, much in the same way as a talented actor may cause tears to rise in the eyes of certain spectators. This vibration of emotive faculties cannot, in the nature of things, be permanent. At best, it may evoke a pleasure sensation of well-being for a very limited time. It may even create the temporary illusion of a cure but it cannot create the cure itself. It may be likened to a draught of the waters of Lethe — that fabulous river of forgetfulness — which once drunk, lost all potency, though they could provide a sense of oblivion during the period of drinking.

The faith -- the abiding trust -- of which I speak can only be caused by the creation by the operator within himself of a strong and intimate sympathy with the sufferer, of a sincere longing to do everything that in him lies to give surcease to the patient. trust and sympathy on the part of the magnetic healer calls forth in the sub-consciousness of the sufferer a trust and obedience to the suggestions which are to be imparted. In this manner the psychic circuit is complete.

While no particular instructions can be given, for each patient will require a purely personal and individual handling, the student will have gleaned enough knowledge from a study of the General Principles of Magnetic Healing, as taught in this Course, to befit him to create this absolutely indispensable feeling in the mind of his patients. Remember, the magnetic healer does not heal as explained in the Chapter under the title "General Notes on the Psychic Treatment of Illnesses. " All that he can do is to spur the mental forces of the sufferer to effect the soughtfor cure and the preliminary step in this inspiration is BELIEF.

Even in the ordinary medical practice, the will and desire to be cured must be allied to belief in the possibility of the cure being effected by the methods which the physician decides to employ. This is much more necessary when no drugs are used as is the case in magnetic healing. The student should therefore refuse to treat any case in whom he has not been able to create this essential psychic faith in the instrumentality and in the operator.

RECEIVING YOUR PATIENTS.

The student should make up his mind to study some reliable literature relating to the most general complaints which he anticipates being called upon to treat. It is not necessary to endeayour to compete with the ordinary physician in his own branch and this preliminary reading is merely intended to enable the healer to make his own deductions as to the manner in which any particular ailment should be handled. Of course, when you are first consulted, you may be in some doubt as to the exact nature of the complaint but that need not prevent you from applying suggestion.

Listen sympathetically to the diagnosis which the sufferer will give you of his or her ailment. Make him feel that this sympathy on your part is not merely that artificial, empty sympathy which the sufferer so often receives, but that, apart from all question of remuneration, you are imbued with the sincere desire to help him. Convey to him your sense of certainty in the means which you are going to employ on his behalf. It is not necessary to talk overmuch, nor, indeed, is it advisable, but your manner should be so pregnant with this sympathy and sense of power that willynilly, the sub-consciousness of the patient will be favourably impressed.

Do not allow the patient to draw from you any definite statement about the disorder from which he may be suffer-ing. In this, you will but follow the classic example of the orthodox doctor, who declines to commit him-self, generally for the best of all possible reasons. As you know, the average physician is obliged, in many

cases, to proceed in an absolutely haphazard manner. He knows that he does not know for certain from what specific complaint any new patient may be suffering. He may think that the symptoms indicate one complaint rather than another but medical experience, as embodied in the standard authorities, shows that nothing is easier to confound than two totally different diseases. You may, yourself, know some person who has been treated by different doctors, in quite different ways for presumably the same disorder. You will, therefore, be at an advantage because your treatment depends always on the same remedial agent, although your mode of applying it may vary a little.

This preliminary consultation should preferably be conducted in an entirely different room to that in which the treatment will be carried out. special room, though it may be dispensed with at the outset of your career as a magnetic healer; will be found to be of great advantage in creating the proper dignity which is so impressive. Remember, any person who is ill enough to seek your help is a person suffering in any case from a psychogenic disorder, no matter how small that disorder may be. Such a person is, therefore, peculiarly susceptible to his surroundings and the more dignified and impressive you make your consultingroom, the more easily it will be for you to mould the sub-consciousness as you wish. You can easily understand that the more the atmosphere in which you receive and treat your clients is saturated with something that is intended to force respect, the easier it is to heighten the susceptibility of the patient. If, after listening to his complaints with a sympathy through which your optimism that all will be well is allowed to shine, you ask your patient to follow you into your treating room, you impress him much more than if, without any change of surroundings you were immediately to undertake the treatment in the self-same

At the beginning, it will not make very much difference, but you should not let this point escape your attention, for this question of having two rooms is more important than the beginner may believe.

Rooms which are to be used for magnetic-healing should be well ventilated and barren of everything that is

glaring or exciting, such as too gaudy or flamboyant colours, or anything else that might serve to make the patient restless. While the consulting room should be clear and well lighted, that in which the treatment takes place should be very dimly lighted so as to act sedatively and tranquilisingly.

GENERAL NOTES ON THE PSYCHIC TREATMENT OF ILLNESSES.

All methods of psycho-therapy (or magnetic healing), however diverse they apparently may be, depend entirely for their effect either on the explicit or implicit use of Suggestion which, as we all know, is that mysterious, all-pervading and all-powerful force which explains all phenomena of hypnotism.

Now it is evident that any principle, such as Suggestion, which is invoked for the interpretation of so many radically different phenomena must be a factor so widespread and universally active that the bare mention of it is a quite inadequate explanation of any one particular side of it. It is not enough to say that magnetic-healing is healing by Suggestion. We must under-stand how it works for if the student should fail to comprehend the nature of the weapon which he is wielding, difficulties are almost inevitable. That is why students of the other Courses are so very rarely successful. To endea-vour to heal a sufferer without under-To endeastanding the nature of the basic principles is as if an artist were to essay to paint a masterpiece in the He might know the theory and dark. practice of painting from Alpha to Omega but his artistic sense cannot express itself without LIGHT. So it is with the student of magnetic Healing. If he has not been duly instructed in the ground-principles, his whole future activity is impeded by his mental darkness, for these ground-principles are the LIGHT that will illumine you and will guide you in the proper direction.

The manner in which Suggestion works in magnetic healing is as follows: — We know (for it has been explained in detail in Branch Number One) that Suggestion is that process whereby an idea is communicated from one person, to another. This, however, is not enough for, in order to be effective, the Suggestion must undergo a further process of development and realisation so that

that which was originally only Suggestion becomes Auto-Suggestion.

It is impossible here to enter into these complicated psychic details nor indeed would they be interesting or useful to the student. It will suffice for him to know that it is so, as may be illustrated by any healing

For example. assuming that magnetic healer imparts certain suggestions of painlessness to a sufferer as in a case of raging toothache as taught hereafter :

- " You are freed from pain.
- " You no longer feel toothache.
- " You no longer feel any pain.
- " Your pain is gone. " etc.

What happens? These suggestions of the absence of pain are imparted by the operator to the sub-consciousness of the sufferer which accepts them passively, as it accepts every suggestion from outside itself? it does more, for not content with accepting suggestions merely the passively, it nourishes them such an extent that the auto-suggestive force of that sub-consciousness enters into play, strengthens and reinforces them and finally assimilates digests them.

The student will see therefore that the rôle of the magnetic healer's normal consciousness is limited by the bringing into action of the auto-suggestive force of the patient. Autosuggestion is the great miracle. magnetic healer does not heal. He inspires the sufferer to heal himself. That is why so much insistence was laid on the necessity of creating the proper atmosphere in the patient, as mentioned in the Chapter, headed :-" How to create Faith in your Healing-Powers. '

SOME PARTICULAR APPLICATIONS.

The magnetic healer must be prepared to deal with all classes of diseases and disorders but, as will be easily understood, it would be impossible to mention these in detail and to give specific for applications each general individual illness. The principles of psycho-therapeutics are constant. They do not change. What does change. however, is the suggestive. formula and the student will have gained enough knowledge from Course Number Two to enable him to surmount this little difficulty without it being necessary to repeat in this Branch what has already been said previously.

Do not forget that the work of the magnetic-healer is to work on the subconsciousness of the patient and to enlist his mental and psychic forces on his own behalf.

Should it unfortunately happen that through some fault of yours due to inattention to the instructions contained herein, you have failed to bring relief to the sufferer, do not allow him to think that it is therefore impossible to cure him. Convince him of the truth of the proverb " slow but sure " and leave him under the impression, that matters are proceeding as you wish and that in his case it will be all the better for him if you cure him gradually.

By so doing, you will implant in the patient a confidence that a good result may be expected from the next or the following treatment. Use the respite given you to review carefully what you have done up to date and find out in what particular you have sinned against Should the fault the instructions. your non-success lie in action or state of the patient, you must seek to get him in a thoroughly relaxed and receptive condition before beginning the next treatment, as taught in a preceding Branch under heading :- " THE NECESSITY OF COMPLETE RELAXATION -- FURTHER ADVICE ON HOW TO CREATE THIS CONDITION. "

It is not always necessary to put a patient under the influence of hypnotism before treating him. Certain minor ailments may be treated when the patient is in a waking condition by the use of the Radio-Hypnotic Crystal in conjunction with strengthful and positive suggestive-formulae, as taught hereafter.

Where the patient, however, cannot fix his attention upon what you suggest and is restless and excitable it will be better to put him to sleep as soon as possible, and to enlist his full co-operation while he is in that condition.

These few necessary remarks having been made, the student is now in a position to learn the method of procedure which is recommended in treating a few common minor ailments or defects.



Illustration No. 1-IV.

Indicating the effect produced by suggestion in the treatment of excessive cigarette smoking.



Illustration No. 2-IV.

Indicating the effect produced by suggestion in the treatment of alcoholism.

ERADICATING UNDESIRABLE HABITS AND VICES.

In this branch of psycho-therapeutics alone, you are very likely to be able to build up a large and very lucrative practice. The number of bad or undesirable habits which persons of both sexes inherit or acquire is, as you

know, simply illimitable.

The first thing which you should get into your mind is that you must treat the patient as one who (insofar as the habit or vice is concerned) is for the time being deprived of his Reason. Nothing in Man is constant — not even Reason — for if it were it would not allow the evil habit to attain such strength that the patient is powerless against it.

The driving force in all human activity is not the Reason but the Will and your attack must therefore be directed against the habit, by appealing to the Will. For example, there is no use for appealing to the Reason of a cocainomaniac, because his Will to surrender to his vice periodically overwhelms and swamps his reason.

It is exactly the same with every other habit or vice and the student, therefore, should not forget, that a habit is formed through repeated inroads on the Reason made by the Will.

The Student of this System is entitled, on making a written request together with a report of his present progress, to receive the Supplementary Instructions on the Development of Will-Power and that dealing with the use of Post-Hypnotic Suggestion (if they be not already in his possession) both of which contain very valuable information for the Magnetic Healer.

After you have enquired fully into the genesis and progress of the patient's trouble, you should proceed with him in the normal waking state or under hypnosis, as circumstances may

direct.

In general, unless the habit has been newly-formed, it will be advisable to place the patient in a state of hypnosis for, as you can easily understand, any habit, which has been ingrained through years cannot be eradicated without a certain amount of difficulty which can be more easily overcome while the patient is under the influence of hypnosis, than would otherwise be the case.

As the curing of habits partakes in a great measure of the nature of the

post-hypnotic influence, the suggestive formula which should be selected in accordance with the instructions given in Course Number Two will require to be extremely forceful and insistent so that it will infallibly arise before the patient when next he is tempted (as he inevitably will be) to submit to the bondage from which he wishes to free himself.

Illustrations Nos.1-IV and 2-IV, show the magnetic healer engaged in ascertaining whether the healing suggestions which have previously been imparted, have produced their due and complete effect, by submitting the subconsciousness of the patient to temptation as strong, if not stronger, than anything which the normal consciousness will have to meet and conquer when the patient is in the waking state. The student will note that the treatment has been so successful that the whole being of the patient is filled with abhorrence and loathing against those vices to which he was formerly enslaved.

The student will find that it is very advantageous both for him and his patients to pursue this method of tempting the patient to backslide, as by so doing he will be able to gauge the efficacy or otherwise of the methods which he has used. Should the patient fall to the temptation, then of course, it will be necessary to begin the cure from anew. No suggestion, however, should be used in the tempting process which would tend to counteract the curative suggestions previously given.

The TREATMENT OF RHEUMATISM.

As shown in Illustration No. 3-IV the patient is seated in a comfortable position and the necessary condition of passivity (which must precede all treatment) having been induced, downward contact passes as taught in Branch Number 2 are being made by the magnetic healer along the member in which the rheumatism has its seat.

In all similar cases, the student should proceed in like manner and while making the contact passes, he should impart the suggestions of the absence of pain and of all disease-conditions, for it is not sufficient to remove the feeling of pain only, as follows:
"Your rheumatism is leaving you.

"Your rheumatism is leaving you.
"You will feel no further pain.
"The conditions which caused your rheumatism will cease to exist

"The inflammation of the nerves will gradually subside.

"And your rheumatism will leave you.

"The inflammation is now very slight.

"It is gradually been ousted.
"And you no longer feel any pain.

"For the cause of the pain has been removed.

Repeat these and similar suggestions of alleviation and cure during about five minutes which will suffice for the



Illustration No. 3-IV

first treatment, continuing all the while to carry out the downward contact passes as already explained.

In difficult cases, this pass should be carried out with the Radio-Hypnotic Crystal which should be applied very lightly and slowly.

HOW TO CURE HEADACHES AND NEURALGIA.

When you are consulted by a person suffering from one of these minor ailments, you should ask him to take a comfortable position in a chair and to gaze steadily and fixedly at the Ball which surmounts the pin in the Radio-Hypnotic Crystal which you should hold in your right hand as taught in a preceding Course.

The patient having been brought in this manner into such a condition that his sub-conscious mind is most receptive, the Crystal may be laid aside and the patient being requested to close his eyes, the healer places his right hand on the patient's crown, the finger tips of the left hand reposing lightly on the forehead, as shown in Illustration No. 4-IV.

Now place both thumbs on the patient's forehead just above the eyes with the ends nearly touching while your fingers are resting on the sides of the head. Move the thumbs slowly outwards over the temples, keeping your fingers still and repeating this movement ten or fifteen times. Then press on the forehead, not too heavily but enough to make the pressure felt.

Next, standing behind the patient, grasp his forehead lightly with your fingers, the ends of which should nearly touch and making downward passes across the temples draw your hands backwards



Illustration No. 4-IV

until the tips of the fingers of both hands reach the back of the patient's skull. Repeat these movements several times all the while insisting on the fact that not only the pain but also the cause thereof has been removed.

It is advisable that in cases of severe headaches, etc., these mental suggestions of complete relief and cure which you convey should be reinforced by suitable verbal suggestions as to the absence of pain, the relief which is being experienced by the patient on

account of the treatment, the impossibility of further similar pain ever being

experienced, etc., etc.

As I desire to teach the student to rely on himself, I must refrain from always putting the words to be used in his mouth. Complete instructions on the formation of suggestive formulae and on the manner in which they must be expressed have already been given in Branch Number Two so that it is not necessary for me to indulge in any useless duplications here. Moreover as already explained, it will be necessary for the student to adopt every formula to accord with the circumstances.

This treatment can be relied upon to succeed provided that it is methodically and conscientiously carried out. You will be agreably surprised at the number of people whom you can cure. Of course, in some very obstinate cases, you will have to be very patient and perseverant.

Similar treatment, naturally with suitable adoptions may be applied in cases of toothache, earache, pain or weakness of the eyes, etc., etc.

A METHOD FOR NEURASTHENIA.

Neurasthenia is a word which everyone has in his mouth but which very few understand and before the magnetic healer can hope to effect a cure of this dread malady, he must learn what neurasthenia really is. In your practice, you will often meet two very different classes of people who diagnose themselves or have been diagnosed by others as suffering from neurasthenia. some of whom are true neurasthenics while the others are potential neurasthenics, obsessed by the fear of neurasthenia and obsessed to such an extent that they really suffer as much as those who are in the grip of the disease. Most medical authorities are in agreement that the sufferings of the true neurasthenic become more intense as night approaches while, on the other hand, the potential neuras-thenic suffers more during the early morning and forenoon.

In both cases, whether you are dealing with real or potential neurasthenics do not forget that the malady has already made serious inroads in the constitution of the patient for no patient ever seeks help until the disease or disorder has made itself felt, at least

in some measure.

The magnetic healer must not forget that the rational method of curing neurasthenia is to feed and rest the nerves that are hungry and exhausted and the suggestions, therefore, should be directed towards strengthening and toning up the nervous system, enabling the patient to sleep regularly and to remove all causes of mental worry.

The neurasthenic has a natural tendency to unfold his story to everyone who can be induced to listen and this indicates the general trend of the treatment that is to be followed. The depressed and neurasthenic mind is asking for sympathy and hopeful assurances that the disturbed nerves can be stilled. It is advisable to treat neurasthenia patients each day or at least every second day as the nervous re-inforcement and the reiterated promises of improvement repeated through the medium of your suggestive formulæ will act very beneficially.

Concerning the formulæ which are to be used in the treatment of neurasthenia, these should aim at suggesting full and complete confidence that he is curable, that there is nothing organically wrong with him, that there is no obstacle against his early betterment, that the time is coming when the patient will be entirely well, that he must have faith and patience and that he must allow the relapses which are not inevitable in all cures of neurasthenic subjects to depress him. These and similar suggestions coupled with formulæ intented to tranquilise the overwrought nervous system should be repeated to the sub-consciousness of the patient once a day (or if this is impossible once every second day) during a period of fifteen minutes and the treatment should continue until the patient is cured.

It may happen that the patient may complain of muscular or nervous pains in various parts of the body, in which case it may be advisable to cure such pains before following the general treatment outlined above. Illustration No, 5-IV shows a patient receiving such treatment, local applications of the Radio-Hypnotic Crystal being given, so as to more quickly oust the feeling of pain, as explained in a previous lesson in this Branch.

The magnetic healer will have to decide whether it will be necessary to induce hypnotic sleep or whether the suggestive formulæ can be expressed

while the patient is in a waking state. In general, however, he will find that success in treating this very insidious disease is more certain when the patient is placed under the hypnotic influence.

RESTORING EXHAUSTED NERVES TO VITALITY.

A very frequent case which the magnetic healer will be called upon to treat is that of stimulating nerves which have become exhausted by reason of the strain of life. No defined disease is present nor can any be diagnosed but the patient complains, more or less generally, of a slackening of the ner-



Illustration No. 5-IV

vous energy, which no longer flows in an easy, regular, rythmic current. Relaxation becomes impossible, the concentrative-powers weaken, there is no recuperative efficiency, no renewal of the expended energy, the nervous substance is being literally consumed by each attempt at activity, so that the patient is really (though not suffering from any specific disease) in a very bad state of psychic health.

The treatment which is recommended for such patients is to eliminate the nerve exhaustion by repeated exercises in Passivity as indicated in Branch Number Two and when, by this means, the magnetic healer has succeeded in inducing a state of psychic refreshment and regeneration, suitable suggestive formulæ may be expressed as explained hereafter.

The watchword of the magnetic healer in dealing with all cases of nervedisorders should be to "Hasten slowly and daily treatment in Passivity will be found to be necessary during six or seven days before the patient is in a suitable state to receive and accept the formulæ destined to counteract the excessive drafts which the patient has drawn on his vitality.

The necessary conditions of Passivity having been induced, the patient should be placed under complete hypnosis, and the following and similar formulæ should be applied:

"You will allow your sense of passiveness to deepen

" And your muscles to relax completely

" So that you may attune yourself to the health-current which I will impart

"Your nerves are being steeped in forgetfulness

"And you are surrendering to a feeling of delightsome relaxation

" The power to regenerate yourself is within you

" All the suffering and pain and weakening of your vital power is obliterated.

"Your nerve-crisis is passing -is past.

"A great calm pervades all your nerve-centres.

"The burden which you have borne is removed.

"You are refreshed and regenerated.
"Your sub-consciousness is exhilarated.

"The placid flow of your psychic nature is no longer interrupted. "You are efficient. Your suffer-

ing is gone.
"Your nervous balance is reestablished.

"And you are being healed — healed — HEALED. "

Illustration No. 6-IV aptly explains the manner in which such suggestions are to be applied. As will be seen, the magnetic healer, while conveying the formulae to the sub-consciousness of the patient, carries out gentle passes with his left hand in the neighbourhood of the patient's forehead, while his right hand holding the Radio-

Hypnotic Crystal is pressed very lightly against the base of the skull.

The student should not forget that there is a great need for sympathy in dealing with patients of this nature.

SUGGESTION AS A MEANS OF FORESTALLING DISEASE.

In this Branch, instruction has been given for the curing of various common diseases but as the proverb has it "Prevention is better than Cure" and the Science of Suggestion and Hypnotic Suggestion is equally valuable as a preventive as we have seen it to be as a means of curing. It is regrettable that more people do not take advantage of the blessings which a preventive suggestive treatment would bring to them but latterly there has been evidenced a tendency, at least among the more intelligent classes. to undergo, at stated and regular periods, a psychic consultation so that their magnetic healer may forestall any disease before it has an opportunity to become serious.

No insistence need be laid on the benefit which the patient receives from these regular consultations and the magnetic healer should endeavour to convince his patients to make it a point to follow along these lines, for it stands to reason that much needless suffering could be spared were the magnetic healer to be placed in a position to diagnose and combat those manifold disorders to which human flesh is heir before they are allowed to reach their climax. Too many sufferers of woes indescribable bury their torture and only seek help when the nervous system revolts against the inattention which it has received.

Naturally no definite instruction can be given as to the means which the magnetic healer should pursue nor can any fixed formulae be indicated as being susceptible for all classes. The student will perforce have to treat each case as the circumstances may indicate, remembering that the direct cause of a great number of ills is a depraved state of the nervous system and consequent impoverishment of the intemperate exercise of the intellectual faculties or to excessive indulgence of the emotions and passions. Emotional unrest is a very prolific cause of nerve irritation and consequent loss of vital force as is also the

harassing struggle for the necessaries of life.

Bearing this in mind, the magnetic healer, having induced the indispensable condition of relaxation in the patient undergoing the preventive treatment, should impart such suggestions



Illustration No 6 IV

as may seem to him to be indicated. Generally speaking such suggestiveformulae should be directed towards creating a store of nerve energy in the sub-consciousness which the patient may confidently call upon when the occasion arises, and from which the nerves may appropriate such nourishment as they may require. Attention should be paid to the reparative processes inherent in the patient and the general trend of the whole treatment should be in the direction of repose; passivity and nerve-regeneration.

When properly carried out such preventive treatment exercises a very salutary influence over the patient.

CASES WHICH YOU SHOULD NOT TREAT.

It is to be recommended that the magnetic healer should refrain from undertaking the treatment (except in collaboration with an orthodox doctor) of certain infectious and practically incurable diseases such as phthisis in its advanced stages, malignant cancer, and also smallpox, diptheria as well as all similar contagious diseases concerning which rules as to the noti-fication thereof to the municipal or governmental authorities may have been made. Caution will also be necessary in dealing with persons who are suffering from any form of heart trouble, hysteria or epilepsy. Patients suffering from obsessions or delusions should only be treated in presence of a third person so as to protect the magnetic healer against the subsequent accusations which such unfortunate persons often make againt the medical attendant or healer.

A SUITABLE METHOD FOR ABSENT-TREATMENT.

The intimate psychic relationship which must exist in all cases of absenttreatment depends on the inscrutable telepathic power of communication, the laws of which are unknown and its scope and meaning undreamt of. The question of telepathic intercourse, the extent of its prevalence and its limitations (if any) is of supreme concern to humanity. The fact that two sub-consciousnesses separated in space can communicate without reference to limitations and be mutually impressed, exalted, refined and healed is now beyond doubt and the student is counselled to refer to Branch Number Two for an explanation (so far as it is possible to give one) of the nature of telepathy which enters into the department of which we are now treating.

In giving absent-treatment, practically the same results can be obtained as with personal treatment. It is, however necessary to arrange special times with the patient in order that a state of passivity on his part may exist at the exact time when the healing suggestive-formulae are being imparted. The magnetic healer should therefore explain, either by letter or personally, the exact time at which he will begin the treatment and tell the patient that at the appointed time he or she must go to a quiet place, assume a reclining position and with the Radio-Hypnotic

Crystal held before the eyes or placed in a position where it can be seen without strain, calmly, but determinedly concentrate the mind upon getting well.

It is advisable to furnish the patient with the exact thoughts on which to concentrate so that they may be in harmony (not only generally but particularly) with the healing thoughts which you will transmit. For instance, if you are giving absent-treatment for Rheumatism, request the patient to concentrate the mind as follows:—

"My rheumatism is leaving me.

"I am rapidly improving.
"I no longer feel pain.

"I feel the wonderful effects of the absent-treatment which I am receiving "

while, you, from a distance, transmit the healing thoughts as explained in the Chapter headed "The Treatment of Rheumatism".

The patient should repeat the suggestions slowly during a period of about five or ten minutes as may have been arranged between you and him. As you may experience a certain amount of difficulty in transmitting your curative power, it will be necessary for you to concentrate very strongly on the mental formulæ with the help of the Radio-Hypnotic Crystal, as taught in one of the Preliminary Exercises in Branch Number Two.

TREATING PERSONS WITHOUT THEIR KNOWLEDGE.

It very often happens that the psychic healer is called upon to operate upon a person at the instance of relatives or friends and without the patient's knowledge. A man may have become a confirmed drunkard to such an extent that he is not at all anxious to reform. In such a case, Suggestion administered in the normal waking state would probably not have much effect and therefore such patients must be put under hypnosis. It may be possible to do this ostensibly for the cure of some minor ailment or on some other plausible pretext.

When you have succeeded in inducing profound hypnosis, you must proceed as for any experiment in Post-Hypnotic Suggestion. If not already in possession thereof, each student is entitled to obtain this Special Instruction on Post-Hypnotic Suggestion on making a

written application to this effect and subjoining a short report of his present progress in the psychic and mental sciences.

Be careful to ensure that it never appears that there was a sort of conspiracy between you and members of his family to effect his reformation. This is very important as the realisation that he was cured despite himself may cause the patient's sub-consciousness to revolt.

THE APPLICABILITY OF SUGGESTIVE TREATMENT TO CHILDREN.

Even in normal sleep, it is perfectly feasible to communicate with the subconscious mind of a child and Suggestion is therefore a very rational means of training children in the way that they should go. In the correction of all cases of character-deformity, all sensible parents now realise that psychic influence is overwhelmingly superior to corporal punishment. It is universally admitted by pedagogues that there is no other known instrumentality through which the infantile character can be straightened and strengthened.

With stupid children, the sluggishwitted children, with embarassingly timid and self-conscious children, I cannot conceive of any other means which can be applied except carefully directed Suggestion at the hands of a competent practitioner.

The child is almost constantly in a state most amenable to Suggestion because his reason is not yet fully awakened and his wonder-force is paramount. The sub-conscious life of the child is the greatest part of him and the magnetic healer can thus be very successful not only in healing his body from his little childish ailments but also in correcting the warps which contact with the world soon cause in the immature intellect.

The Special Instruction on the Use of Suggestion for the Correction of Children's Faults and Failings can be obtained by each student of the Complete System of Personal Influence and Healing. No extra fee is charged. The student who is interested in this branch of kncwledge should not fail to procure this Special Instruction which will give him an insight into the child-nature and enable him to accord his treatment therewith.

SOME SPECIAL APPLICATION FOR WOMEN.

While it is, of course, possible and perfectly legitimate for a male Suggestionist to cure women of diseases or habits still, in consideration of social customs and prejudices, it would perhaps be better if this department of psychic-therapeutics were restricted to lady practitioners as regards a certain number of special diseases peculiar to women.

One can hardly overestimate the value of the science of psycho-therapeutics in the hands of a qualified lady-practitioner to care scientifically for her sick and ailing sister and singularly blessed with opportunities to alleviate the lot of her whom the poet has termed "the eternally wounded one".

As I have said it is perfectly legitimate for a conscientious male practitioner to undertake this work and Illustration No. 7-IV shows a magnetic healer engaged in this noble work.



Illustration No. 7-IV

In dealing with women patients, the magnetic healer should realise that there is need for the greatest sympathy so as to induce the patient to place her sub-consciousness unreservedly in the hands of the healer. The secret of his influence lies in the fact that by the influence exercised by him to exploit her womanhood for the

psychical or moral uplifting of the patient, the magnetic healer stands in closer relationship than her nearest kin.

When you have satisfactorily diagnosed the disease or obtained full particulars of the habit which is to be cured, the student should proceed exactly as in other cases, expending, however, a greater measure of sympathy and confident assurance than might otherwise be necessary. It is always important to know whether there has been any well-defined cause for the conditions actually existing, as a knowledge of such will enable you to adopt your suggestions accordingly.

When your patient is seated in a comfortable position, instruct her to gaze intently at the Radio-Hypnotic Crystal and think of becoming sleepy and when you have been successful in inducing a completely passive condition, as explained in Branch Two, you can impart such suggestions as the nature of her case may require, following the instructions previously given for the formation of suggestive formulae.

Should her disorder be accompanied by local pains or derangements, it will be advisable to make contact passes with the help of the Radio-Hypnotic Crystal, as shown in Illustration No. 7-IV.

DISORDERS TO WHICH MEN ARE PRONE.

You may frequently be called upon to treat men for special diseases or disorders to which they are susceptible. In very many cases, you will find that these are caused by over-indulgence in sexual pleasures or by nerveirritation caused through speculation in its various forms, addition to alcoholic stimulants, tobacco, drugs, etc., etc.

The initial procedure should be as already described. After inducing a state of complete relaxation as taught in Branch No. 2, you should request the patient to place himself in a recumbent position as shown in Illustration No. 8-IV. Holding the Radio-Hypnotic Crystal in your right hand, carry out with your left hand suitable hypnotic passes so as to make the state of passivity greater and greater.

When you "sense" that your patient has reached the stage of acute psychic

impressibility, you may proceed to
express the appropriate suggestions
such as:-

- "Henceforth you will resolutely abstain from committing excesses of any kind.
- "The pain and discomfort in your ... will soon cease.
- " You will have no more ...
- "Your system will soon be in its normal state.
- "You will not allow this to happen again.
- "You will rest well, and awake feeling strong, bright and cheerful."

It is quite impossible to give a list of all the suggestions that may be made to a patient as these must



Illustration No. 8-IV

necessarily depend on the particular ailment and on the general circumstances. The essential point is to allow one suggestion to sink well into the patient's mind before you make another, and then the gist of the advice must be repeated several times, so that it may sink in deeply. If you operate with proper faith, determination and attention to details, you will be astounded at some of your cures of apparently hopeless cases.

THE LABOURER IS WORTHY OF HIS HIRE.

The science of psycho-therapeutics opens up a new and excellently remunerated profession for men and women no matter what their previous education, who have been trained in the use of their inherent psychic powers

matter what their previous education, who have been trained in the use of their inherent psychic powers.

Anyone who conscientiously studies the instructions laid down in this Branch should be enabled to heal the sick and to unfold a noble activity on behalf of those who are in thraldom to some disease. The psycho-therapeutist who eradicates evil bents, who drags the skeletons out of the closets in which they hide, who can realise to the full the inherent dignity and worth of his patient's higher natures into which it is his work to pour Heaven, is worthy of the highest moral and material reward.

With regard to the question of the material remuneration — apart from the gratitude which your patients and their friends will feel for you — you will be entitled to demand such fees as are commensurate with your proved abilities. At the outset, therefore it would be advisable to treat a few patients for "sweet charity's sake " relying on their propaganda for your system of healing to recuperate you for the time expended in effecting the cure.

In general, the fees which should be charged will depend on the leasility in

In general, the fees which should be charged will depend on the locality in which you practise and the status of your clientele, forgetting not, however, that ability should never be sold under the actual marketvalue and the honorarium charged by an orthodox physician in your locality will prove a good guide.

guide.

THE ENDORSEMENT OF SUGGESTIVE THERAPEUTICS BY SCIENTISTS.

Enough has been mentioned in Branch Number One to render any lengthy remarks under this heading unnecessary but perhaps I may be permitted to repeat the description which the Reverend Dr. William Wilberforce Newton gave us of the psycho-therapeutic activity of the late Doctor Wetterstrand of Stockholm, Sweden: - "As I sat in Dr. Wetterstrand's Salon, where from fifty to a hundred patients are treated daily, I could not fail to be impressed with the fact that here, at least, medical science was bringing the Almighty to His own world again. The action of the adored healer in passing from patient to

patient, laying his hands upon the foreheads of the impotent and sick and whispering in their ears words of recovery, recalled to me the apostolic age. Here were drunkards, drug-fiends, men and women with fixed ideas, victims of impure habits, coming to place themselves under the spell of a stronger personality in order that a new impulse towards righteousness and health might be developed within them:

The London Society for Psychical Research numbering among its members the most distinguished men and women scientists in the world, endorses the enlightened employment of Suggestion and indeed in most countries with any pretence to civilisation, suggestional methods play a most important part as legitimate curative agencies.

THE LEGAL POSITION OF THE MAGNETIC HEALER.

No exact definition which would be applicable to all countries can, as the student will readily understand, be given in a Branch which is destined for circulation in every country. Generally speaking, no interference from the authorities need be anticipated, provided that the magnetic healer does not falsely pretend to be a qualified orthodox physician and refrains from dispensing or prescribing medicines against payment.

The student will find it advisable before undertaking any healing work, to obtain information as to what is permissible and what not. The regulations in the various countries differ so radically that no one advice or instruction could be devised which

would cover all cases.

DEFEATING DISEASE.

Enough has been said in this and the previous Branches of the Complete System to make it clear to the student that deterioration of health is very often due to an ignorance of the laws of Being. This Branch is absolutely different from the enormous quantity of very vague "Literature" published on the question of Magnetic Healing, because it explains to the student, the basic principles and guides him in his future work, by giving him a sufficient number of actual examples of the practical application of the forces of the mind in combatting disease. That is

its supreme merit and it is to be deplored that so many authors of other systems leave this matter out of consideration.

GREATER LOVE HAS NO MAN THAN THIS.

The most beautiful feature of suggestional therapeutics is its unequivocal naturalness. Suggestion is seen as the one reliable means through which may be effected the transfer of knowledge, faith, self-command, healthideals and aspirations from a nature that is richly endowed with these treasures to the starving sub-consciousness of the patient.

"Greater love has no man than this, that he lays down his Life for his friend". The magnetic healer sacrifices himself on the altar of love each time that he treats a patient, for success in suggestional therapeutics depends entirely on the worth of the practitioner. If he be not an earnest and sincere believer in his suggestiveforce, if he see not a brother or a sister in the patient; if he with-hold from his ailing neighbour the best gift that one can offer to another, that is

HIMSELF, then he can expect no return. EPILOGUE.

I have endeavoured to fire the enthusiasm of the student and to bring him to a realisation of the dignity of

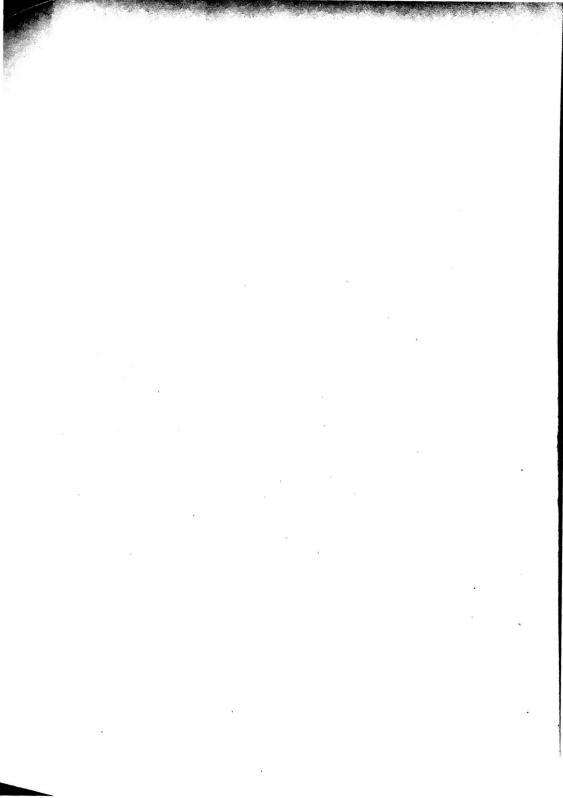
the magnetic healer, but I feel that no one who has not yet seen the awe-inspiring results that follow from properly directed practice of suggestional methods can gauge the beneficence of the Science taught in this Branch, I have shown how the magnetic healer with his keen insight, his inflexible principle, his almost limitless capacity for doing good can work upon the ideal Self of the patient; how he can renew the springs of goodness and health in human nature; how he can calm the tempest of dark passions that too often convulse the corporeal frame; how he can effect the material and moral uplift of the patient.

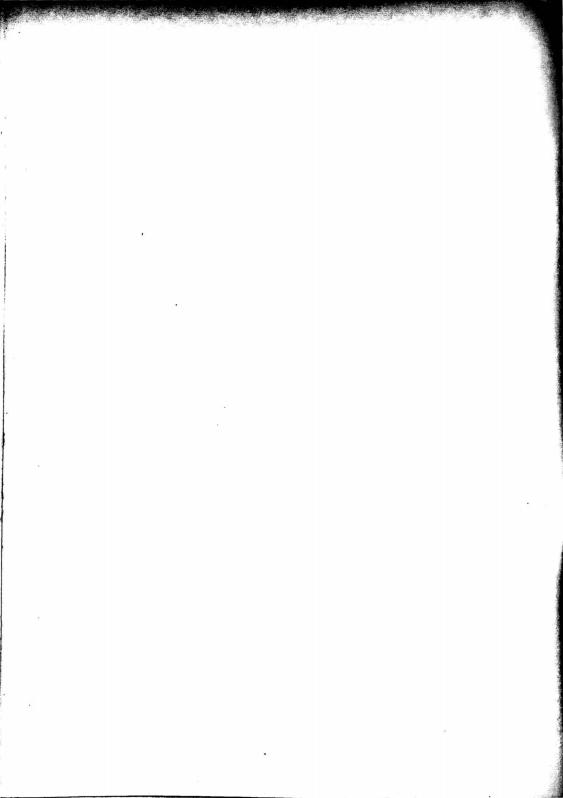
The magnetic healer by following the instructions herein given, can open the sub-consciousness of the patient to the flood-tide of health-bringing energy. He can help the impotent will to grapple with its own problems. He can evoke the higher Self and saturate it with an atmosphere that will inevitably bring about a regeneration that is radical and lasting. All that is necessary is implicit obedience to the instructions given coupled with earnestness, sincerity, insight, patience, tact and an immospe sympathy.

nestness, sincerity, insight, patience, tact and an immense sympathy.

Let your motive be pure. Let your principle be unassailable. Let your purpose be lofty. If these are so; if you have thoroughly learnt all the lessons given, then "Go forward in God's name."









Prof. Elmer E. Knowles

COMPLETE SYSTEM

of

Personal Influence and

HEALING

SIX BRANCHES

THE ORIGINAL AND ONLY GENUINE SYSTEM OF THE KIND IN EXISTENCE

Knowles Rapid Method
of
ACCURATE

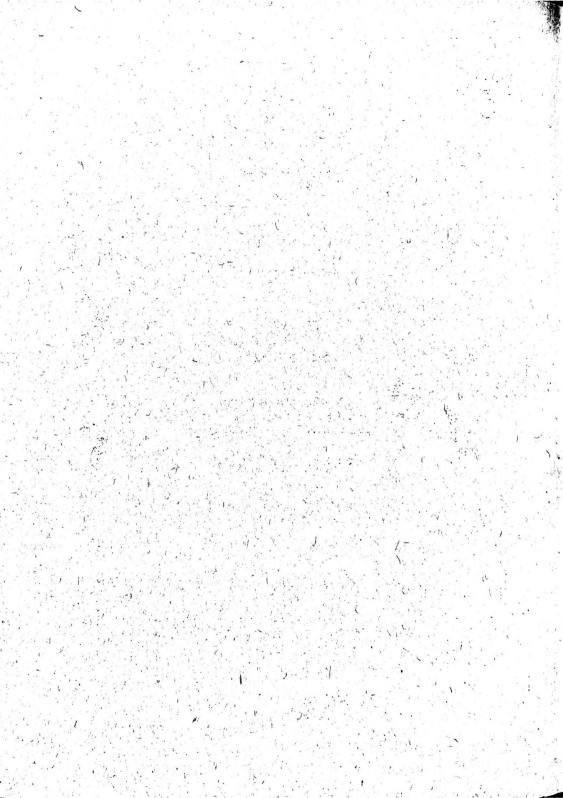






CHARACTER READING

Embracing
PHYSIOCNOMY-PHRENOLOGY
GRAPHOLOGY







A CORRESPONDENCE COURSE

IN

CHARACTER READING

by

Elmer E. Knowles

COPYRIGHT 1926 BY PSYCHOLOGY FOUNDATION

Brussels, Belglum

- All translation rights reserved --



Branch FIVE of the Elmer E. Knowles System of PERSONAL INFLUENCE and HEALING

TABLE OF CONTENTS

	Page
INTRODUCTION	. 3
THE THREE-FOLD FOUNDATION	. 3
CERTITUDE — NOT SUPPOSITION	
PHYSIOGNOMY	4
Some Facial Types	
THE CONVEX TYPE	. 4
THE PERPENDICULAR PROFILE	
THE CONCAVE PROFILE.	. 5
MIXED PROFILE TYPES.	
THE ROUND FACE — Front View Type	
THE SOUNDE BACE II II II	
THE LONG FACE — " " "	7
WHAT THE EYES TELL US	7
VARIOUS TYPES of NOSES and their SIGNIFICATION	
LIPS — their FORMS and their MEANINGS	
CHINS as CLUES to CHARACTER	
EARS and their MEANINGS.	1000
FACIAL LINES and WRINKLES.	
NOTES on VARIOUS TYPES OF HUMANITY	
HANDS, PHALANGES, and WHAT THEY TELL US	
PHRENOLOGY — INTRODUCTORY NOTES	
SOME USUAL TYPES OF HEADS.	
ORGANS OF THE MIND — ILLUSTRATIVE CHARTS	
GRAPHOLOGY — Introduction	
SOME HANDWRITING STYLES SCIENTIFICALLY DELINEATED	
ACTUAL HANDWRITING EXAMPLES, INSTRUCTIVELY ILLUSTATED2	
THE VADE-MECUM OF THE STUDENT, a Concise Caligraphic	J-20
	0~
DICTIONARY	. 27

Character Reading

Branch 5 of the Knowles Complete System of PERSONAL INFLUENCE and HEALING

INTRODUCTION.

That it is scientifically possible to read the disposition and characteristics of others will be apparent to the student, even after the most superficial consideration, for we all know that the physical organism is directly controlled by the mentality.

How necessary it is that the student should acquire the knowledge, which can enable him to read the characters of those whom he may wish to influence, requires no lengthy explanation, for few of us have not, at some time or another, reposed the utmost confidence in someone, only to find, when his or her true character has been revealed, that our credulity has been taken advantage of in an unscrupulous manner.

In preparing these Lessons in Character Reading, the idea has been followed, that a purely technical study of the subject would tend to confuse, rather than enlighten the student who desires to turn his knowledge quickly to practical account, and this improved method of Character-Delineation is therefore presented in such a manner that the student should be enabled, almost immediately, to perceive the underlying character the strong points and the weak, of all those with whom he may come in contact.

THE THREE-FOLD FOUNDATION.

After lengthy and mature deliberation, it was decided, in the interests of the student, to discard everything that would not <u>immediately</u> serve the purpose in view, and while eschewing all subtleties and needless theorisings, to limit the purview of this practical Course to such sciences as have been scientifically proven to be of value in recognising those hidden characteristics, which it is all-important that we should know. As is but natural, pride of place is

As is but natural, pride of place is given to the science of Physiognomy, which teaches us to interpret the temperament and the disposition of others from the features and form. The use of Physiognomy is instinctive with all of us, for we all seek to form an estimate of others from their facial and bodily formation. Knowing that the mind and the body act in unison, it is easily comprehensible that each facial expression, each feature of the body has a definite meaning and to the practised observer is but an expression of what lies underneath.

The second part of this Course is devoted to a consideration of the data furnished by the science of Phrenology. We all know that the size and the shape of the head are true indications of the mental processes and powers. The brain being divided into various organs or "centres", it is obvious that, by frequent exercise, any "centre" becomes enlarged and the difference in size, compared with neighbouring "centres", will be so great as to be outwardly apparent.

Both of these sciences require, however, a personal meeting with the person whose character it is desired to read. Not so with Graphology, which forms the third part of this Course, for all that is necessary to enable us to fathom the disposition and character of another is a specimen of his or her normal handwriting. For this reason, Graphology — or the art of discerning character from handwriting — is of the greatest utility.

CERTITUDE - NOT SUPPOSITIONS.

The student will now perceive why this Course has been built on a triple basis and by assimilating the Lessons herein taught, he will be enabled to eliminate all guess-work, all probabilities and all suppositions from his readings of the characters of others. Each science comprising this Course can be used to amend, tone down or to strengthen, as the case may be. the facts which have been deduced through one of the others. By forming a unity from this trinity; by utilising the three sciences of

Physiognomy, Phrenology, and Graphology, anyone should be placed in the enviable position of forming a delineation, exempt from all surmise and resting only on the bed-rock of fact.

PHYSIOGNOMY.

The study of Physiognomy, as with everything else for that matter, will only be of use to the student in so far as he employs the knowledge thus gained. We, all of us, desire to be able to "size up " (as the saying goes) people at a glance; to determine whether they be honest or dishonest, active or lazy, ill-temperedor good-natured generous or miserly, quick or dull. We try to do this intuitively every day of our lives, but between these slipshod and haphazard attempts and a scientific judgment of character from Physiognomy, there is a world of difference.

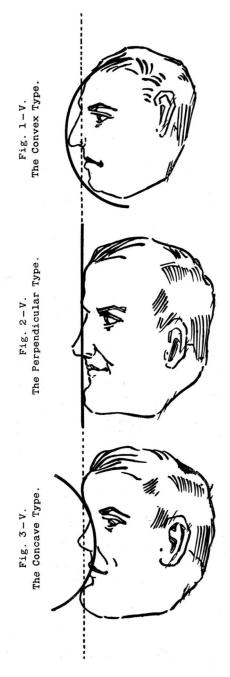
Physiognomy is, as we have learned, the interpretation of Character and temperament from the features of the face and the form. Let us consider, first of all, faces seen from the profile or sideview, for the reason that byobserving from this point of view, the lineaments are thrown more in relief. There are three distinct types of profiles: - THE CONVEX TYPE; THE PERPENDICULAR TYPE, and THE CONCAVE TYPE, each of which is dealt with in detail hereunder.

Naturally the student must expect to find many variations of these basic types, as, for example, a convex upper and concave lower form of profile, and vice-versa. But when the three principal types of profiles have been mastered so that the student is fully conversant with their significance, there should be no difficulty in quickly determining the meaning of these mixed types.

THE CONVEX TYPE.

You will notice in the CONVEX TYPE (Fig. I-V.) that the nose is prominent, forming the apex of a triangle, with the forehead sloping back and the chin receding, The student should fix well in his mind this type of profile in conjunction with the character-traits which it signifies:

- a) Quick at thought and speech; makes up mind quickly and is very apt at expressing opinions,
- b) Observant. Takes in a situation at a glance; quick at forming estimates of persons and things,



- c) Energetic. A great lover of action, but wants everything to be done with vim and speed,
- d) Practical. Quick to execute ideas. Does everything promptly,
- e) Aggressive. Likes facts and goes straight to the point without stopping.

 Is unwilling to theorise or deliberate. This trait, combined with trait (a), causes the individual with this profile to be impatient with delay, ambitious to obtain speedy results, and intolerant with slow, lackadaisical methods.
- f) Impulsive. Being quick at thought or action, it naturally follows that this individual is inspirational and does things on the spur of the moment. The entire character of the person with a CONVEX PROFILE is built along these lines:— quick to decide, to love, to hate, to pity, forgive, work, play, etc. and the life is made up of whole—hearted endeavour,
- g) Endurance. As energy and push are used with vim and determination, it follows that the endurance of this individual is not of long duration, but requires periods of rest and relaxation for the nerves to get back to normal.

In general, the individual with the Convex Profile is the wiry, nervous type, doing everything whole-heartedly. With proper rest and relaxation, he quickly recovers himself and is ready for the next encounter.

THE PERPENDICULAR PROFILE.

In the PERPENDICULAR PROFILE (figure 2-V.), the facial features conform to a straight perpendicular line. The nose is straight and of average length; the forehead and brow are well-developed, and the chin also conforms to the straight line, neither protruding nor receding.

The traits of the Perpendicular Profile
Type are:-

- a) Observation. A person who is well-balanced mentally and physically, capable of a capacity for both thought and action but lacking impetuosity or tendency to go to extremes of any kind,
- b) Reason. The individual with the Perpendicular Profile Type thinks things over and acts with judgment and discrimination. A good manager of analysis; very capable of forming correct opinions and of adhering to them,
- c) Temperament. Even, equable and not of an excitable nature; affable and congenial but prone to deep-set convictions, which can become very drastic when antagonised.

THE CONCAVE PROFILE.

In the CONCAVE PROFILE (Figure 3-V.), it will be noticed that the forehead and the chin are prominent, the nose being short with an inward curve and inclined to tilt upwards; the eyes deep-set and the mouth set back and receding.

This Profile denotes the extreme opposite of the Convex Profile, dealt with above, and indicates traits of an entirely different character, as follows:

- a) Slow and deliberate in speech and action.
- b) Disposition. Is mild-mannered, easy-going, amiable, kind, and likeable. Enjoys life and does not worry about little things,
- c) Reason. Ponders and deliberates before taking decisive action. Theorises and becomes well-informed of the pro's and con's of any subject awakening his interest.
- d) Temperament. Even and not easily excited nor upset, but when opposed or antagonised, this individual can become extremely obstinate,
- e) Stability. Can be relied on as a friend. Is not easily influenced and is a slow and earnest worker. Inclined to stick to a thing persistently whether successful or not.

MIXED PROFILE TYPES.

The student will remember that mention was made of the fact that certain individuals deviate from any of these three basic types of profile explained above, and show a profile in which two types are amalgamated, as, for example, a concave upper-profile balanced by a convex lower-profile, or vice-versa. These mixed profiles are not at all uncommon, but present no great difficulty to the student who desires to elucidate the inner character of the individual showing this mixed profile. There are certain important rules which must be firmly borne in mind, viz:—

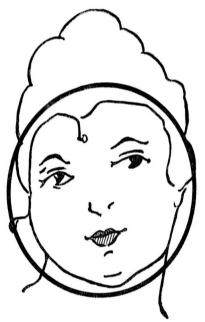
- In all mental work, the upper-convex plus lower-concave may be classified with the CONVEX PROFILE TYPE.
- The concave-upper plus convexlower type evidences approximately the same mental equipment as the pure CONCAVE PROFILE TYPE,
- 3. In <u>physical</u> work, the convexupper plus concave-lower type is more patient, more enduring and more careful than the pure CONVEX TYPE, but he is also slower in action,
- 4. The concave-upper plus convexlower type is very seldom fitted for hard or strenuous physical labour, but is very skilful and rapid in light work once he has learned it. Is incapable of taking decisions quickly and is neither very alert nor watchful.

FRONT VIEW TYPES.

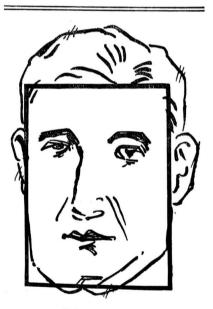
Having thus considered the question of PROFILE TYPES and explained their significance, let us now turn our attention to FRONT VIEW TYPES, which also fall into three basic groups:—ROUND, SQUARE and LONG, each one of which evidences quite different and distinct characteristics.

THE ROUND FACE.

The ROUND FACE (Figure 4-V.) is typical of contentment and sociability. The subject is disposed to view life from the sunny aspect and is not inclined towards philosophic or scientific matters. Persons having this form of face incline towards official positions and excel as



(Figure 4-V.)



(Figure 5-V.)

financiers and politicians. Guarding against a tendency to be self-indulgent, they preserve their health carefully and mostly live to enjoy old age. They possess a keen sense of values, usually accompanied by good, practical judgment.

THE SQUARE FACE.

The SQUARE FACE (Figure 5-V.) has a broad brow, square jaws, high cheek bones and a prominent nose. This type of face indicates that the possessor has practical ideas, executive ability and a well balanced character. This subject is a philosophic thinker and possesses the gift of ably expressing the ideas. On the other hand, his tendency to be practical sometimes overrides his power of sentiment.



(Figure 6-V.)

THE LONG FACE.

The LONG FACE (Figure 6-V.) indicates the mental worker, erratic and easily annoyed. As children they are studious and intellectual and experience makes them practical and self-reliant. A person with this type of face is unfitted for any kind of hard physical labour but if placed in a position where the inherent mental gifts may be used, very often develops into an asset of the highest value.

THE EYES.

The thousands of expressions by means of which the eyes tell of the different shades of thoughts and feelings in their possessor are known to all of us and it will assist the student, if he learns some of the more obvious expressions of the eyes. In learning to read the expression of the eye, one of the best ways is to try to imitate expressions that you see in others and to notice how you feel when you imitate the expression. A little practice will soon convince the student that it is possible to catch the spirit expressed by a pair of eyes, very quickly and accurately.

The eyelid is given to us by nature in order to act as a protection to the delicate and very sensitive eye-ball and its position to the eye indicates very clearly the degree and kind of protection, the individual thinks he needs. We can safely assume, therefore, that an examination of the eyelid will give us a valuable clue in our delineation of character from the eyes.

- a) CREDULITY is evidenced by the wide open eye that is to say, by the eye which is habitually carried wide open -- for the fact that the eyelid is not prominent as a protective agent indicates either ignorance of danger or carelessness of danger. The individual who carries his eyes in this manner is, more often than not, very trustful, confiding and innocent. On the other hand, the individual who appreciates danger but is not afraid of it and is prepared to meet it, denotes the possession of this characteristic by the manner in which, his eyelid is held over the eyeball.
- b) CURIOSITY AND WONDER. The wide open eye seeks to gain all the information that is possible. It is not only credulous, but it may be curious.
- c) LACK OF SECRETIVENESS. The eye not being veiled by the eyelid indicates that the possessor has nothing that he wishes to hide. The individual with the wide open eye is unduly willing to confide in anyone, sometimes to his great disadvantage.

- d) HONESTY. The honest eye is only moderately open and has a calm, easy, direct and level gaze which once seen is unmistakeable.
- e) SHREWDNESS. Just as credulity and trustfulness open the eye wide, so scepticism, shrewdness and suspicion close it, drawing down the eyelid until there is sometimes only a mere slit of an opening through which the eye peers.

The above points are mentioned solely to enable the student to fix in his mind, the principal positions of the eyelid, viz., wide open, partly open, almost closed. There are many variations denoting such qualities as intelligence, mental dulness, deceitfulness, sadness, courage, cowardice, etc., etc., dependent on the position of the lid over the eyeball.

SOME DISTINCTIVE TYPES.

THE AGREEABLE EYE. (Figure 7-V.) The slight downward curve of this eye denotes amiability. Other features must, however be taken into account before placing too much reliance in this quality, as unreliable people often cultivate their amiability and use it to advantage.



(Figure 7-V.)

THE UNTRUTHFUL EYE (Figure 8-V.). A pronounced downward curve indicates deception and untruthfulness. Outwardly pleasant and affable, an undercurrent of selfishness would underlie the actions of anyone with this type of eye, and the agreeableness and veracity of its possessor cannot be relied upon.

THE LICENTIOUS AND UNPRINCIPLED EYE (Figure 9-V.). Narrow eye, with only a slight upward curve to the eyelids indicate secretiveness. Should this



(Figure 8-V.)



(Figure 9-V.)

narrowness be very pronounced, there is an indication of a lack of principle and of an immoral or sensual nature.



(Figure 10-V.)

THE OBSERVANT EYE (Figure 10-V.). This is the eye of the deep thinker. It is smaller, less brilliant and slower in movement than other eyes. The eyebrow is practically horizontal and close to the eye-ball and the gaze is calm, steadfast and all-absorbing.

POINTS TO BE REMEMBERED.

It will be of assistance to the student, if it be firmly borne in mind that, in general, EYES may be divided into three classes: -1) Large, 2) Medium, and 3) Small, which, in turn, can be divided into:-a) Round, b) Narrow and elongated, c) Oblique. The different combinations of size and shape, respectively, will give nine varieties, which are as follows:-

 The large, round eye generally indicates an emotional, open, truthful nature, with faithfulness in the married state. If abnormally large, it will indicate an eloquent expressive power.

- The large, narrow and elongated eye will usually show intelligence, but also a deceitful, unprincipled nature, sometimes accompanied by licentiousness.
- The large, oblique eye, the outer corners of which are higher than the inner ones, indicates suspicion of others and a tendency to deceit.
- 4. The medium, round, eye indicates considerable linguistic power, observation and philosophic reflection. Its owner may be relied upon to deal straightforwardly with those who treat him fairly, but can also be suspicious and cautious, when necessary.
- The medium, narrow and elongated eye betokens average intellectual capacity, but also a certain lack of principle.
- The medium, oblique eye suggests cunning and duplicity.
- 7. The small, round, eye generally belongs to a person who is inclined to be pessimistic and who takes the view that it is better to be too cautious than to run the risk of being deceived. Is not inclined to be impulsive. Has a great faculty of self-preservation but is averse to deceiving others.
- The small, narrow and elongated eye is generally found in individuals who are cunning and narrowminded. They are untruthful and faithless in conjugal relations.
- The small, oblique eye generally belongs to a person whose intelligence is of the tricky variety. He will not take large views in anything, but will be centred in himself.

The student should note that the above nine paragraphs set forth general principles only, since a feature indicating some excess of any trait may be offset and counterbalanced by other signs.

THE NOSE.

The Nose is a very important feature in Character-Delineation and should, therefore, always be observed very carefully, for it is of the greatest assistance to us, in enabling us to form a correct judgment of the characteristics and temperaments of others. Generally speaking, noses may be divided into three distinct types, which are as follows:

HORIZONTAL TYPE.

The HORIZONTAL TYPE of nose (Figure 11-V.) is indicative of noble characteristics.



(Figure 11-V.)

UPWARD TYPE.

The UPWARD TYPE (Figure 12-V.) denotes inquisitiveness coupled with ambitious tendencies.



(Figure 12-V.)

DOWNWARD TYPE.

The DOWNWARD TYPE (Figure 13-V.) indicates melancholia and a somewhat malicious character.



(Figure 13-V.)

The main variations of the three above types are :-

THE RETROUSSE NOSE.

The RETROUSSE NOSE (Figure 14-V.) indicates wit, refinement, vivacity and quickness of repartee. In the lower classes, these qualities might degenerate into impertinence. This type of nose is not usually associated with a highly developed intellect, but is rather indicative of a vivacious, amusing and entertaining nature.



(Figure 14-V.)



(Figure 15-V.)

THE CONSTRUCTIVE NOSE.

The CONSTRUCTIVE NOSE (Figure 15-V.) is a short and muscular nose, denoting ability of a constructive order. Its possessor would readily understand the intricacies of machinery, bridge build-ing, etc. It also means ingenuity and originality and is prevalent among novelists, architects, inventors, etc.

THE ARGUMENTATIVE NOSE.

As will be noticed, the ARGUMENTATIVE NOSE (Figure 16-V.) stands well out from the face. The length, height and breadth of the nose indicate a good thinker and one who is keen to the point of exactness. This type of nose is often found among lawyers, philosophers, scientists and literary men.



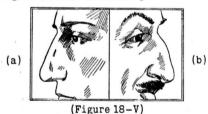


(Figure 16-V.)

(Figure 17-V.)

THE MECHANICAL NOSE.

The MECANICAL NOSE (Figure 17-V.) is usually long, high and bony, with a certain squareness of appearance; it is sometimes short, thick and broad, with large bones, or long and wide and thick, just above the nostrils. It is indicative of great mechanical ability.



THE COMMERCIAL NOSE.

There are two distinct kinds of COM-MERCIAL NOSE, the type marked (a) in illustration 18-V., indicating caution, perspicacity, far-sightedness and great organising ability. The type, marked (b) in the same illustration, denotes acquisitiveness, enterprise and energy.

GENERAL NOTES.

- If the root of the nose the point where it joins the fore head -- is very much depressed or is very thin and narrow between the eyes, the person will usually be deficient in Will-Power and in muscular activity, although considerable firmness may be present.
- 2. Anose the outline of which seen in profile, is pratically straight. indicates a refined nature, with artistic tastes and a sense of the fitness of things. Length of the nose, as well as straightness, shows a philosophic and literary mind. If, on the other hand, the nose is straight and is short and thick, its owner will have tendencies towards art or ornamental work, such as lace-making, embroidery, etc.

3. The possession of an almost invisible cleft in the point of the nose, indicates a keen and penetrating mind, with strong critical faculties.

4. The length of a nose indicates caution and perspicacity. Breadth indicates the power to take in the bearing upon a subject. Height at the bridge shows intellectual progress and elevating tendencies.

5. Anyone who is clever in mechanical undertakings will generally have a long, high nose, straight or slightly convex, and well-developed at the sides.

6. The Pug-nose type is generally found associated with impulsiveness, irritability, quarrelsomeness, and a desire to oppose others.

THE LIPS.

Reference to any collection of portraits will show at once the infinite variety of expression seen in the lips of different people in a state of repose. With the higher type, the closure of the lips will, in its normal condition, approach the straight line and from a careful observation of the lips of those with whom we come into contact, we can learn much of the characteristics and dispositions of others. Their forms and modifications are practically innumerable but the principal classes are as follows :-



THE LINGUISTIC LIP.

Figure

The LINGUISTIC LIP (Figure 19-V.) shows firmess, enthusiasm and eloquence. The mouths of almost all orators are relatively wide and fairly full. Thin lipped people are neither inclined to be eloquent nor persuasive.



THE DESTRUCTIVE LOWER LIP.

Figure 20 - V

Figure

21 - V

Figure

This lip (Figure 20-V.) curves downwards and outwards. The destructiveness which it denotes, may consist in a tendency to destroy, or merely carelessness in andling things. This type also signifies an agressive nature and sarcasm.



THE PHILOPROGENITIVE UPPER LIP.

The droop on each side of the centre of the PHILOPROGENITIVE UPPER LIP (Figure 21-V.) is indicative of a great love of children, particularly during infancy. The parental instinct in a person with this lip formation would be highly developed.



THE SELF-ESTIMATIVE UPPER LIP.

Self-esteem is shown by the length of the upper lip, as illustrated in Figure 22-V. In moderation, it denotes a valuable quality, which asserts itself in selfrespect, dignity, self-possession and an aversion to vulgarity.



THE AMATIVE UPPER LIP.

Amativeness is strongly developed in this lip and accompanying it, is talent in painting, poetry, literature or other art. A reference to Illustration 23-V. will show the peculiar features of this lip.



THE SINGING LIPS.

The SINGING LIPS (Figure 24-V.) are unmistakeable. Most singers have straight, full, mobile lips, red in colour and inclined to protrude. The mouths of great singers are usually wide and it is rarely that a successful vocalist has small lips.

POINTS TO BE REMEMBERED.

1. As regards the upper lip, we may say that when it has a deep groove or channel, running down from the nose, especially if it be accompanied by a clear, pure skin, it wil signify a modest temperament in the person concerned.

2. Imitative power is denoted by a short upper lip curved inwardly. At the same time it is indicative of a certain lack of self-esteem and those who possess this formation of lip are not usually so independent, dignified and self-controlled as others who have a long upper lip.

3. The amative upper lip is abnormally full and moist in the centre, and its inner side becomes visible in laughing. This indicates animal sex-love. When coupled with a deficiency of intellect and reasoning power, this lip will sug-gest a lecherous individual.

4. When the lower lip is full, red and moist, it indicates a love of eating and drinking, especially if the mouth be large. Linguistic powers are found in persons whose lower lip is full, firm,

and of a red colour.

5. A depression through the centre of the lower lip is held to be an infallible sign of wit and mirth.

6. A very full lower lip is almost always associated with generosity.

7. Secretiveness is shown by a thin and, perhaps dry, lower lip, the red part of which is hidden when the mouth is closed.

- 8. When the lower lip is remarkably small and thin or exceptionnally large and flabby, ignoble characteristics are indicated.
- 9. A projecting lower lip is very often the characteristic of stupidity, although this formation of lip sometimes accompanies avarice.
- 10. Where the lower lip is curved in a downward or outward direction. there will be destructiveness and a tendency to cruel deeds.

CHINS.

All chins are modifications of three principal forms, namely :- THE GLOBOSE TYPE, THE OVAL TYPE and THE SQUARE TYPE.

THE GLOBOSE CHIN.

The Globose Chin (Figure 25-V.) denotes inferior intellect, excessive alimentiveness, a tendency towards gluttony and a yielding nature. This type of chin, so often seen in children, when retained through man- or womanhood, carries with it some of a child's weakness.



Figure 25 - V.

THE OVAL CHIN.

This chin (Figure 26-V.) indicates a marked taste or talent for some form of art, such as poetry, dancing, singing, acting, etc., according to the other facial indications, which also determine whether executive ability exists, or merely appreciation.



Figure 26 - V.

THE SQUARE CHIN.

A square chin as illustrated in Figure 27-V. shows a frank, straightforward, if somewhat bold disposition, It also indicates a great measure of conscientiousness, the possession of a good deal of courage and a decided partiality for inventions or for work of a mechanical and scientific kind.

Each type of chin, as illustrated above. may take three different slopes or posi-

tions, as follows :-



Figure 27 - V.

THE PERPENDICULAR TYPE.

In Illustration 28-V. is shown the PERPENDICULAR or normal slope of chin, the possessor of which can be relied upon.



Figure

28 - V

THE RECEDING TYPE.

The Receding Type (Figure 29-V.) indicates mental weakness and a great lack of continuity of purpose.



Figure

29 - V

THE PROTRUDING TYPE.

The Protruding or Projecting Type, (as shown in Illustration 30-V.) shows thrift and if the projection is very much exaggerated, it denotes avarice and some lack of sound judgment. If the chin is protruding and pointed, not very much reliance can be placed on its owner's honesty or mental abilities. A cleft protruding chin is significant of art, affection and love of beauty.



Figure

THE EAR.

As much can be learned from a consideration of the formation of the ear, in relation to the character and disposition of its possessor, as may be gleaned

from any other feature, and the orator, the musician, the doctor, the commercial man, the soldier, the linguist, and the mechanic all possess peculiarly developed ears, which show at a glance, the nature of the temperament. It will be necessary to refer to only two of these ears, in order to enlighten the student and to show him that in delineating the character, the ear often affords us very valuable clues.



Figure

31 - V

THE MUSICAL EAR.

As will be seen from the illustration of the musical ear (figure 31 V.), the MUSICAL EAR is well-rounded and well-formed. It has a tendency to lie out from, instead of lying flat against, the head. The edge is thin, making it more susceptible to sound than a thick-edged ear. A good pink colour shows good distribution of blood to the ear, gives it vigour and assists its aural capacity.



Figure

THE ORATORICAL EAR.

As illustrated in Figure 32 V. the ears of great speakers are round in outline, have a deep bell, and are broad and wide perpendicularly. The lobes are usually

large and pronounced. Full round tones appeal to the ear rather than slight variations of sound. This type of ear is also found in people with linguistic capacity.

The size of the lobe indicates the degree of vitality possessed, and the further it projects from the head, the greater will be the hold over physical existence.

The setting of the ears depends very much upon the type of the associated anatomy. Those, in whom the muscular system is in the ascendancy, have ears which are rounder in form, and set lower upon the sides of the head, than is the case with those whose bony system is dominant.

If the ears rise high above the outer corners of the eyes, an excitable, high-ly-strung temper is displayed.

If the orifice be lower than on a line with the nostril, a passionate, ungovern-

able temper is shown.

If protruding in the upper part, courage and love of argument and contradiction are indicated.

If they be close to the head, the ears

betray want of spirit.

Upright ears are indicative of courage,

but if sloping, they denote cowardice. The full, rounding ear is associated, as a general rule, with more ambition, greater social inclinations, and innate power than the angular one. The rounding conformation tells of capacity in the direction shown by the nature of its constituent principles.

FACIAL LINES, and WRINKLES.

It is necessary that we should distinguish between the lines and wrinkles upon the face, from the fact that the former are either present at birth or caused by the action of the cranial nerves, while wrinkles are due to the exercise of the emotions, which leave a marked impression on the countenance.

Lines which are straight, or nearly so, and which run more or less parallel, crossing the upper part of the forehead, indicate wisdom, judgment and mercy.

Wrinkles that are regular and serpentine and which traverse the entire forehead, rising over either eyebrow, indicate religious enthusiasm, hope, trust, belief and faith. If these wavy wrinkles descend to a point in the centre of the brow, they indicate genius, eccentricity, or insanity.

A perpendicular line between the eyebrows above the nose shows a punctilious character. Two marks in the same place denote a love of justice; and three or more show a sense of conscientiousness. These are due to the contraction of the muscles in frowning when one is perplexed in mind.

Horizontal wrinkles, which lie across the summit of the nose, show a love of rule. They are occasioned by lowering the brows when enforcing commands and ordering people.

Curved lines or dimples which are situated just backward of the corners of the mouth, and below the flanks of the nostrils, denote social ambition, love of distinction, desire to make a mark in life, and lead in the world

hold the reins, and lead in the world. A depression in the chin (which may be either round or cleft) indicates susceptibility to flattery, love of admiration, and a desire of endearment.

NOTES.

The student who observes closely will soon be able to discern the characteristics of those with whom he comes in contact, and from the knowledge that he will have gained through a study of the physiognomical and phrenological part of this Course, he should experience no difficulty in classifying very many individuals in certain classes, among which the following may be enumerated.

THE ELEMENTARY TYPE.

We will now pick up different types of men as we meet them in every day life. We will begin with the elementary grade. His occupation is usually that of a laborer; his hands are square, and fingers short and thick. If this man looks you square in the face when talking to you, has an open look and an oval-shaped face, temples not too full, you have a kindhearted and honest man to deal with. He is usually sensitive, generally feels that the upper classes are against him, and that he is being robbed of his rights. You cannot educate this man in a day, he is usually dense and obstinate, therefore you must adapt yourself to him, gain confidence and respect and you can then do business with him successfully.

THE OPEN, FRANK AND HONEST TYPE.

The man who saunters along in a leisurely way, his hat usually set a little too far back on his head, eyes that are open and frank and look you steadily in

the face, hands carried open, sometimes partly in pockets, you will find honest - not suspicious, would not do anything underhanded or look for any one else to, is free with his money and quick with his sympathy. He is of fair intelligence, but does not read much beyond the newspapers, consequently is not very deep. He is chatty and will not do to trust with a secret for he could not keep one himself, at the same time he would never fully forgive you for "violating a confidence." In dealing with such a man you could always win your point through his sympathies.

THE CAUTIOUS TYPE.

The man with frank, open face, steady eye, who steps quickly and firmly, who has hands that are inclined to be long and carries them partly closed, has a square jaw, forehead reasonably high and broad, is both honest and just, possesses determination and caution, is reasonable and considerate. If you want to succeed you must have a proposition that is worthy of consideration, one that is reasonable, and be able to present it intelligibly. This man is usually patient and will listen to you attentively, weighing carefully all you say, but will think the matter over before he gives a "yes" or "no". It will not do to attempt to rush him, for, in that case, his caution will develop into suspicion and you will then have a hard task to handle him. Take time in dealing with this type; always keep before him a plan by which he thinks he will be able to gain something through you.

DISHONEST CHARACTERISTICS.

The man who walks with an uncertain step, sometimes long, again short, sometimes heavy, again light, whose arms and hands are carried as if he was trying to keep off some unforeseen danger, whose eyes are ever on the alert no matter how deeply he is interested in a conversation; looks at everything except you, and whose greatest desire seems to get away, out of sight. In this case you have an inherent dishonesty, a lack of courage and a man who is without principles, in fact, in this character, you would find all the traits of the petty thief; sometimes, however, this

person would not steal from sheer cowardice. To deal with this man you have but to assert, whatever your wishes, in a positive manner and watch him till you have obtained what you want; remember you cannot trust him, no matter what his promises may be - you must stay with him in any transaction to the end of the deal and get his decision at once.

THE RAPID THINKER.

The nervous, impatient man is easily recognized by his restlessness, his quick replies, the pacing up and down while talking to you, interrupting you in the middle of a sentence, or continually tapping his foot, or when his legs are crossed shaking his foot, etc. Anyone who observes will readily recognize him. When speaking to him, speak just loud enough to be heard by him a low, soft voice never fails to soothe the nerves) and be as brief as possible - do not go any further into details than is absolutely necessary, for this man analyzes as you go. Details annoy him and you cannot keep his attention. He grasps a subject in its entirety and gets what he wants of details afterwards. If this man happens to be busy, take as little of his time as possible. If he wants to keep you, he will do so. If he does not, you only spoil your chances with him by trying to keep him. calling on this type, first assure him that you have only a few minutes to stay, that you are in a hurry.

THE CONCEITED, STUBBORN TYPE.

We have another type that is not uncommon, whom everyone knows better than he knows himself, that is the pompous, conceitedindividual who is entirely satisfied with his own perfection and couldn't (if he wanted to) see why anyone else would make a change in him. This man can only be approached by flattery, if it is dealt out in a disguised form; if he is in the lower walks of life, the thicker it is spread on the more it will be appreciated. Any point can be gained with this man if you find out how to distribute your honeyed words of praise. This person is changeable. Finish your business with him on the spot.

THE HANDS

The following general indications which have recently undergone a process of careful investigation should not fail to be of assistance to the student as an auxiliary in reading character.

GENERAL INDICATIONS.

- 1. Short hands. A person possessing short hands is quick in judgment but has no regard for detail. If the joints are large, there are indications of good reasoning and calculating ability, but little analytical faculty.
- Long Hands. These indicate great capacity for detail. If the fingers are long, feeling and susceptibility are also denoted. Anyone with long, pointed fingers is very tactful.
- 3. Long Palm. A hand with a longer palm than fingers shows intelligence, instinct and amiability. There is, however, no great capacity for detail or fine and delicate work.
- 4. Long Fingers. This is a sign of an active and contrary mind. Memory, criticism and love of argument are strongly developed.
- 5. Palm and Fingers of equal length.
 This denotes good judgment and instinct. The owner of this type of hand will be quick to grasp the meaning of a thing in all its details.
- 6. <u>Hard Hands</u>. These indicate energy and perseverance.
- 7. Soft Hands. These signify laziness and natural indolence.
- 8. <u>Supple Fingers</u>. Signof quickness of action and versatility.
- Very Thick Hands. These point to selfishness and excessive selfesteem.

THE PHALANGES.

As shown in Figure 33-V., the phalanges are always counted from the tip of the base of the finger, and those on the thumb are by far the most important feature of the whole hand. The following descriptions show the meanings of the various

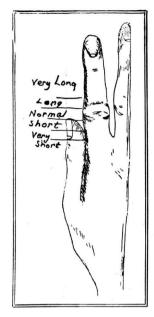


Figure 33 - V

sizes of phalanges and as will quickly be seen, the relative lengths of the fingers and the phalanges are also taken into account.

THE THUMB.

FIRST PHALANGE.

- a. Long Energy, self-confidence and love of perfection.
- b. Medium -- Passive resistance.
- c. Very Long-Tyranny.
- d. Short -- Inconsistency, weak-will, tendency to be ruled by others.

SECOND PHALANGE.

- a. Same length as first strength of character.
- b. Long and thick -- clearness of thought, reason, but lack of decision and energy. Owner will be good at giving advice, but unable to attain conspicuous success for himself.
- c. Long and thick, first phalange strong — success and fortune.

THIRD PHALANGE.

 Thick and long and encroaching on the middle of the hand — Passion.

 Medium, proportionate to rest of hand—affection and benevolence.

 c. Weak and flat -- cold-heartedness and selfishness.

In addition to the indications given by each phalange of the thumb, there are others arising from their relative proportions:-

(lst.Palange long in conjunction with greatly developed 3rd. Phalange — Great will-power, love, firmess and constancy.

2nd and 3rd Phalanges most developed
— Good reasoning power, but a life
somewhat of a struggle.
1st and 2nd Phalanges weak; 3rd well
developed — Inconsistency, change—
ableness, inability to keep a secret.
melancholia and fickleness.
Thumb short in comparison with other
fingers — Lack of decision.
Spatulate hand with long fingers —
Want of perseverance and decision,
but affection and amiability.
A long 1st Phalange—Will power.
A long 2nd Phalange—Intellect.
A long 3rd Phalange—Sensitiveness.

FIRST FINGER.

- a. Pointed—Quickness of comprehension, fondness of reading or study.
- b. Square-Truthfulness.
- c. Spatulate—Liability to error and exaggeration.
- d. 1st Phalange long, compared with 2nd and 3rd—Religious Belief.
- e. 2nd Phalange relatively long— Ambition.
- f. 3rd Phalange relatively long— Pride, and a tendency to be guided by axioms.
- g. All phalanges short—Want of thought, mental inactivity and lack of foresight.

SECOND FINGER.

- a. Pointed—frivolity and careless—
- b. Square prudence, seriousness and tendency to sadness.
- c. <u>Spatulate</u>—activity, supersti-
- d. 1st Phalange relatively long—melancholia.
- e. 2nd Phalange relatively long fondness of open air life, agriculture, gardening, etc.
- 3rd Phalange relatively long desire for gain, avarice, greed.

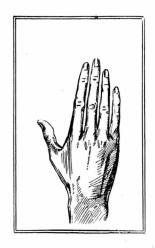
THIRD FINGER.

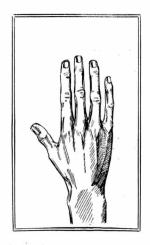
- a. Pointed-artistic tendencies.
- b. Square—good reasoning facul-
- c. Spatulate-dramatic talent.
- d. 1st Phalange relatively long-love of colour and art.
- e. 2nd Phalange relatively long-
- energy, art.

 f. 3rd Phalange relatively long-vanity, ambition, display.

FOURTH FINGER.

- a. Pointed—eloquence, tact and diplomacy; if excessively long, finesse, trickery.
- b. <u>Square</u>—good at teaching or successful in business.
- c. <u>Spatulate</u>—mechanical skill and thrift.
- d. <u>1st Phalange relatively long-</u> eloquence, good conversational abilities.
- e. 2nd Phalange relatively long industry, commonsense, energy, successful business dealings and argument.
- 3rd Phalange relatively long scheming and prevarication.







The Pointed Hand.

This denotes strong religious beliefs, love of poetry and literature, imagination and discretion. The owner lacks, however, in organising ability. Excessively pointed fingers show imprudence and a tendency to exaggeration.

The Square Hand.

This type of hand gives indications of good reasoning and organising abilities, literary and artistic tastes and love of order. If excessively square, intolerance, harshness, love of rule, tyranny and narrow — mindedness are also shown.

The Spatulate Hand.

This hand shows activity, resolution, boldness, love, of luxury and manual ability. Excessively spatulate hands, however, indicate selfishness, tactlessness, and fault-finding. People with this type of hand are usually aggravating.



PHRENOLOGY.

As was explained in the introduction, the brain is divided into several separate "centres", each of which has a distinct purpose. It follows naturally, therefore, that by the relative development of these sections, we can ascertain in which way, or ways, a person is particularly gifted. As everyone knows, heads vary very greatly in size, and usually a large head denotes greater strength and more brain capacity than a small one. A head measuring twenty—three inches or wore in circumference, has indications of superior talents and success in intellectual spheres.

Where the brain is unevenly developed, a person has strong as well as weak mental gifts. He might exhibit deep knowledge on certain subjets, and yet be ignorant on others. Rarely indeed, do we find anyone with all brain

centres developed equally; in fact, it would not be specially advantageous, since it would mean merely all-round qualifications without special aptitude for any one thing. It not infrequently happens, in fact, that the owner of a small head possesses special qualities which more than counterbalance the apparent superiority of the person with a large head.

In order that the student may be better able understand the development or lack of development in the various brain centres, I append diagrams and charts fully describing each section of the human brain together with its attributes. The student will be well advised, to make a point of becoming thoroughly familiar with each section, or "centre" and its psychic attributes (as herein illustrated and explained) before attempting to put his phrenological knowledge to practical use.



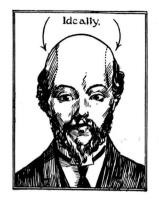
THE PERCEPTIVE HEAD.

The owner of a head similar in shape to that illustrated in this diagram is quick to grasp the main points of things in general — the things he reads, the things he is told, the motives of other, etc., etc. This head contour unmistakably points towards a remarkably well-developed intuitive faculty, and an excellent memory for things connected with locality, form, size, colour and weight This type of man is naturally so observant that he would see more, and retain more, during a single short journey than many others would do in the course of a dozen or so longer ones. He is a deep thinker and logical in argument, no point nor detail of any subject ever escaping his notice.



THE REFLECTIVE HEAD.

The organs of causality and comparison are very largely developed in this type of head. The owner takes things with a great deal of reserve, weighing up the "pros" and "cons" and "whys" and "wherefores" of a question or report before becoming convinced of its accuracy. He is neither impulsive nor quick to act, but makes the successive steps towards the achievement of an object with a great deal of method, deliberation and effect. His memory is good, but his perception is not keen. His judgment is of a high order and can be implicitly relied upon, and he is suited for a position where independent action is necessary, as he is capable of forming sound opinions and averse to accepting the dictates of others.



THE IMAGINATIVE HEAD.

This is the head of the idealist, the one who mentally sees beauties whether or not they really exist. His tastes are artistic and sentiments deep. He is cut out for a great Composer, Novelist, Playwright, Actor or other artistic career. He is particular in regard to the matter of dress, cultivates refinement of speech and possesses good taste generally. Analyse the actions of this type of man and you will find that almost without exception he is governed by sentiment and emotion rather than cold common sense. He will exhibit nobleness and delicacy of character, and will be susceptible to praise.



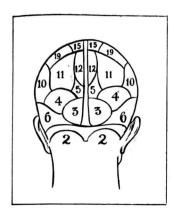
THE AMBITIOUS HEAD.

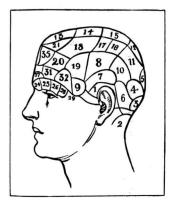
This is the head of one possessing great strength of character. He is a keen business man, a good organiser, and possesses all the essentials to a successful commercial career. He is not necessarily a deep scholar, nor an athlete, but is gifted with admirable foresight, and is conspicuous for his tenacity, punctuality and perseverence. He is also enterprising and venturesome, quick and accurate at gauging the trend of public taste, undoubtedly possesses self-esteem and is ill-content to remain in a groove-the desire to do better, to make a name for himself, is always uppermost in his mind.

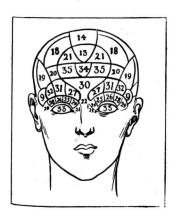


THE DOMESTIC HEAD.

In this type of head, as the illustration shows, the distance between the ear and the back of the head is abnormally great. It is significant of a great fondness of children and love of home life; its possessor would be content with domesticity and what others might consider a more or less humdrum existence. The love of Bohemianism and amusement which characterises a more artistic temperament, is not to be found in the man whose head is of the "domestic" type. He does not yearn for travel, nor does he seek fame, but is content to remain at home, humble though it may be.







ORGANS OF THE MIND.

GROUP NO. 1 (Propensities).

- 1. Destructiveness-energy or executiveness.
- 2. Amativeness-regard for the opposite sex.
- 3. Philoprogenitiveness-love of children.
- 4. Adhesiveness-loyalty to friends.
- 5. Inhabitiveness—fondness for home life.
- 6. Combativeness-combat or opposition.
- 7. Secretiveness concealment or reservation.
- Acquisitiveness—the desire to save or acquire.
- Constructiveness—building up or constructing.

GROUP NO. 2 (Sentiments).

- 10. Cautiousness-watchfulness or caution.
- 11. Approbativeness-hero worship.
- 12. Self-Esteem-regard for one's self.
- 13. Benevolence—kindly feelings towards others.
- 14. Reverence-respect or veneration.
- 15. Firmness-persuasiveness, will power.
- 16. Conscientiousness-correct conduct.
- 17. Hope-optimism, cheerfulness.
- 18. Marvelousness-belief in the supernatural
- 19. Ideality-the desire for the beautiful.
- 20. Mirthfulness-humour, comedy.
- 21. Imitation-copying or mimicry.

GROUP NO. 3 (Perceptive).

- 22. Individuality—the power to distinguish objects.
- 23. Configuration-ability to judge shape.
- 24. Size—ability to judge dimensions.
- 25. Weight-ability to judge resistance.
- 26. Colour-ability to perceive colour.
- Locality—ability to memorise faces or localities.
- 28. Order-system or method.
- 29. Calculation-talent for figures.
- 30. Eventuality-ability to recall past events
- Time—effluxion of time, also time in music.
- 32. Tune-expression, melody or harmony.
- 33. Language-literary expression.

GROUP NO. 4 (Reflective).

- 34. Comparison—ability to estimate relative merits.
- Casuality—tendency to study cause and effects.

GRAPHOLOGY.

It has been said that we write not only with our hands, but with our heads, and it is a fact that the hand and the brain act in unison and only brief reflection is necessary to convince anyone, that the character is shown by the size and the

style of handwriting.

Methodical people, for example, write carefully, forming the strokes with precision and exactitude, carefully dotting the "i's" and crossing the "t's". Vigorous and energetic people write with bold, deliberate strokes, portraying muscular strength. Cautious people write in a manner indicating prudence and attention to detail, whereas optimistic people write in an expansive style having an upward tendency.

The would-be Graphologist should provide himself with a magnifying glass for examining specimens of handwriting, as this will bring out many details which might otherwise pass unobserved.

might otherwise pass unobserved.

Before presenting to the student, as examples, some actual reproductions from handwriting, it will be well to discuss the general principles by which one is enabled to regard handwriting as an index to character. The size, the shape, and the slope of the various letters, and the thickness of the strokes, all have to be taken into account in order to arrive at a correct delineation.

SOME HANDWRITING-STYLES.

The following are a few of the most distinctive and frequently-met-with styles of handwriting.

- a. The small cramped style. The person who writes in this way is inclined to timidity and nervousness. Hesitancy, fear and shortsightedness are among his weaknesses, while, among good qualities, reservation, economy and clever argumentative powers would be found. This type of caligraphy also denotes mental or physical weakness, and a plodding temperament without ambition.
- b. The large and bold style. Anyone with this style of handwriting is broadminded, imperious, liberal, courageous, self-reliant,

- and has a forgiving, philanthropic and patient nature.
- c. Precise and formal writing. This style denotes a methodical, practical mind, given more to constructiveness and exactitude than to romance and sentiment.
- d. The plain or legible style. This indicates seriousness and strongmindedness. The writer is calm. prudent and reflective, painstaking in work and uses his gifts or talents to the best possible advantage.
- e. The round, even style. Here we have deliberation, good judgment, thoughtfulness, patience, sympathy and affection. The tastes of this writer would be mechanical rather than artistic, yet a tendency towards comfort and pleasure is indicated.
- f. The pointed, angular style. This is significant of courage, self-esteem, self-reliance, energy, force of character, will power and some degree of natural talent. The writer might, however, be vivacious, impatient and combative. A pointed style of handwriting is characteristic of quick temper, tenacity, penetration and sarcasm.
- g. The dashing, illegible style. He who writes in this manner has imagination, is ambitious, more than ordinarily intelligent but inclined to impatience While forgiving, kind-hearted and affectionate, his temper is hasty and he is difficult to direct or control.
- h. Ornamental style. This style points to conceit, boastfulness, vanity, love of beauty, artistic talent, buoyance, love of enterprise and adventure. This penman is at his best in any sphere involving scheming or planning, possesses activity, both physical and mental, and is seldom idle. Among the predominant faults of anyone writing in this way may be cited lack of perseverance, and an inclination to start many things yet finish few. He would have more energy than pertinacity.

Angular writing indicales regularity veracity, precision inclined to sarcasm and selfishness, but possessing a good deal of common sense, accuracy and self-control

Oval shaped letters denote affection generally and artistic tastes. Too great a reliance in the statements of others is indicated

a capacity for detail, great descriptive powers & perseverance, to the stage of finality are the main indications of this style of handwriting. Notice the short tails of "y" + "g" which show great self-control.

Many desirable qualities are indicated by this style, such as love of beauty, Keen judgment caution, and artistic tastes generally - including dramatic art.

This objle shows capacity for organization, mental activity, a keen sense of humour, combined with great attention to detail.

prental activity is a strong point with this writer Music should appeal strongly forversational abilities, some secrecy versatility, and determination

Zinguistic abilities, susceptibility, refinement originality and powers of comparison, analysis criticism as well as some amount of nervousness are indicated by this writing. The aptitude for metaphor, rhythm, humour and description. would make this person a good writer or poet Chief weakness would be a fondness of flattery.

This specimen indicates a temperament inclined to severity, superior mental abilities, artistic refinement, a good menory, and a studious nature are also shown. This person would have high ideals, Would be very exacting, fond of children loyal, and extremely persevering

Keen mental perceptiveness, sense tweness, and great forcefulness as a public yseaker are indicated by this writing. There are also signs of benevolence & Saunch friendship. Would be lacking in fixity of Durpose.

SPECIMEN NO. 10.

Stumour Originality Musical ability effective personality and a strong desire for popularity are the marked characteristics of this writing Palely makes friends, although interesting as a companion, this Derson would undoubtedly Ducceed as an enter-tainer.

SPECIMEN NO. 11.

This writing displays great constructiveness and considerably inventive ability such a person would succeed in any sphere involving mathematical accuracy. Although possessed of considerably ambition and self-estrem this person would show tolerance to his enemies, charity to the needy and frimness to those under his control. Signs of financial success are by no means lacking and with the fixity of purpose this person possesses a great career may safely be predicted. Ingenity, contrivance inventiveness are undoubtedy the strongest features.

SPECIMEN NO. 12.

This handwriting displays great cautioniness - a desire to view all sides & hear all opinions. Fack of enterprise an unwillingness to meur small risks might deter this person from taking advantage of many favorable opportunities. Although intelligent and ambitious this person might very probably make little advancement.

SPECIMEN NO. 15

borscientionsness, precision of a high sense of honour are among the commendable qualities exhibited by this handwriting. Judgment, clearness of thought, keen observation of love of research are also strongly in evidence.

SPECIMEN NO. 14.

Exitability, succeptibility and some appreciable amount of physical activity are shown by this writing This writer would be foreful, secretive and possessed of much lighting spirit, fund of children, probably religious, persevering serious-minded & fond of flattery.

SPECIMEN NO. 15.

Impulsiveres, energy affection, and Dociability are indicated here. Self-Seylect and fearlessness are also Strongly indicated.

SPECIMEN NO. 16.

Grace, elegance & refinement are apparent in this handwriting, there is also poetic ability of no mean order. Ambition is also seen in the ascending letters. Stability, and thoroughness would characterize every action.

SPECIAL NOTES.

Handwriting is nothing more than a series of voluntary recorded gestures and we know that every gesture which me make is characteristic of us. In the preceding pages, several specimens of handwriting have been presented, which will serve to illustrate the teachings of the science of Graphology. The student should analyse these specimens very carefully in order to fix the salient points firmly in his mind, at the same time, memorising the following:

AVARICE. — Is denoted by short terminal letters, narrow spacing, and upright handwriting.

CAPRICIOUSNESS. — Is shown by the fact that the "T" crossings are of varying formations, which for the most part are heavy and are placed high.

CAPTIOUSNESS. — Is indicated by the handwriting showing "T " crossings, which are oblique.

CONTRADICTION.—Is evidenced by flying and up-slanting "t" crossings and by the handwriting being irregular.

COURAGE. — Can be deduced when the handwriting is large and mounting, with boldly made crossings on the "T's".

CARE. — Is shown by the small, clear writing; elaboration and attention to detail; careful punctuation, and absence of blind loops.

FORGIVENESS. — Is indicated by even, regular and curved handwriting.

GROSSNESS. — Is present where the hand-writing is thick, muddy, and coarse, composed of ugly and disproportioned letters.

GOODNESS. — Even, round-looking hand-writing, with feebly indicated " T " bars and perfectly round stops is a sign of goodness.

JEALOUSY.— Can be assumed to be present where the handwriting is hurried, and shows in-turned final letters.

MALICE. — Is indicated when the "T" bars end in a point.

OBSTINACY. — Is shown by decisive strokes; angular letters; upright hand, down-strokes heavy; tendency of the handwriting to droop.

PERSERVERANCE. — Is indicated by angular, rigid writing; terminals or final letters hooked; slow, careful and well-finished writing.

PRIDE. — Is always present when the handwriting is tall with correspondingly tall capitals.

PUGNACITY. — Is evidenced by strong, long "T" bars; "i" dots in advance of letter; handwriting ascendant.

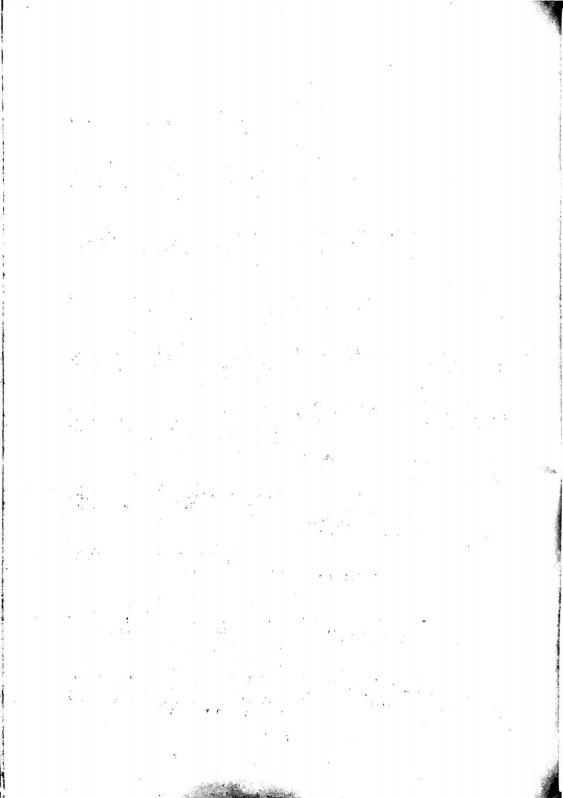
PEACEFULNESS. — Is manifested in curved, calm, unhurried writing; absence of crossings on the "T" strokes; and absence of angular formations.

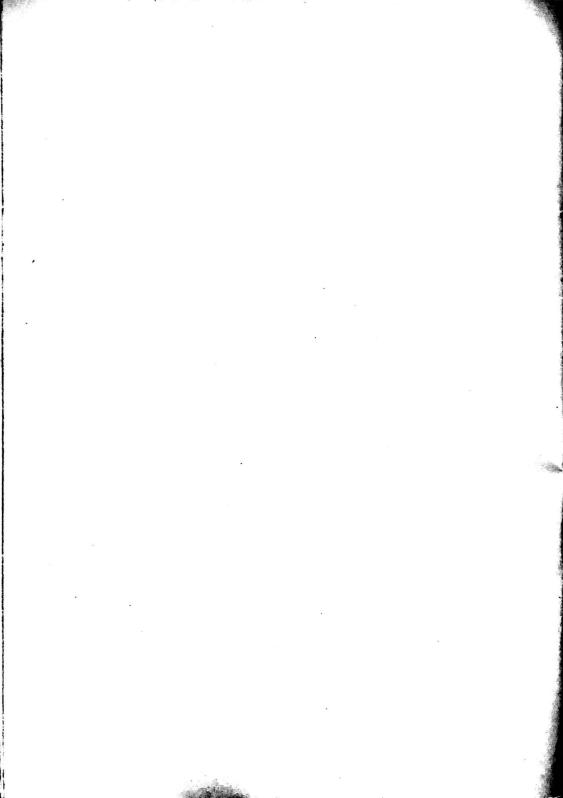
SIMPLICITY. — Is prominent where the writing is rounded and clear; open style; simple formations; last letters of words larger than the preceding ones.

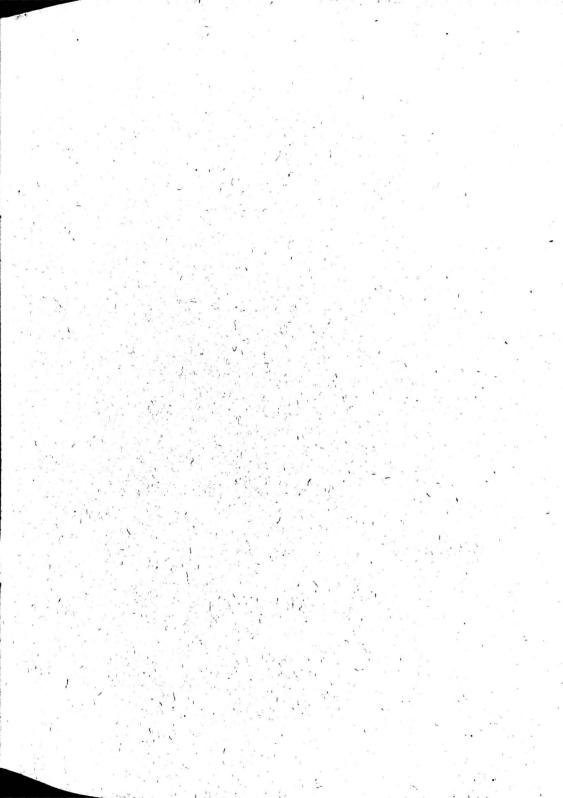
SENSITIVENESS. — Is denoted when the writing is sloped in either direction, either backwards or forwards; hastily made pen-strokes.

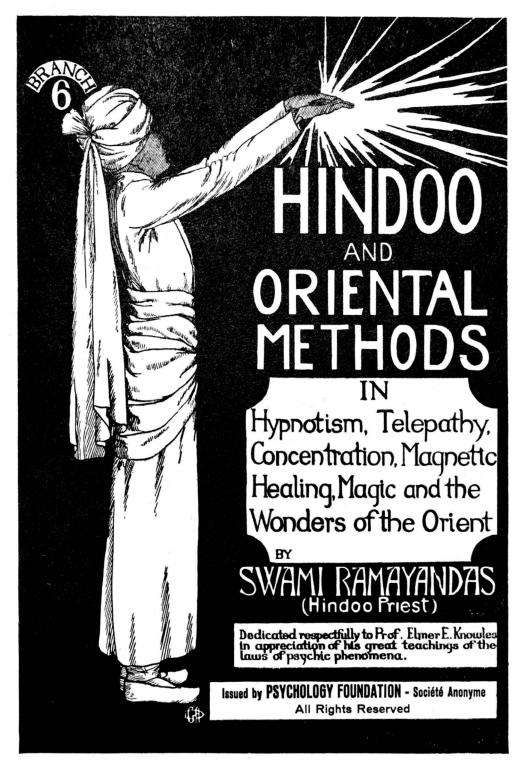
SELFISHNESS.—Is indicated by upright and non-slanting writing, angular and cramped; inward curves of commencements; return curves of final letters.

VULGARITY. — Is manifested in strong, coarse and ill-shaped letter-formation; want of taste displayed in arranging writing upon the paper.











A CORRESPONDENCE COURSE

HINDU AND ORIENTAL METHODS

IN

Hypnotism, Telepathy, Concentration and Magnetic Healing

BY

SWAMI RAMAYANDAS

COPYRIGHT 1926 BY PSYCHOLOGY FOUNDATION

Brussels, Belgium

- All translation rights reserved -



TABLE OF CONTENTS.

	Page
PREFACE	3
ILLUSTRATIONS OF ORIENTAL METHODS of	
INDUCING HYPNOSIS, Nos. 1-4	4
ILLUSTRATIONS OF ORIENTAL METHODS of	
INDUCING HYPNOSIS, Nos. 5-8	5
ILLUSTRATIONS OF ORIENTAL METHODS of	_
INDUCING HYPNOSIS, Nos. 9-12	6
HOW TO STRENGTHEN THE WILL-POWER, an Oriental Method.	7
YOGI EXERCISES Nos. 1-5	8
HINDU CURATIVE HYPNOTISM	8
A YOGI CURE FOR HEADACHE	9
A YOGI CURE FOR VARIOUS EAR AILMENTS	9
HOW THE YOGIS CURE RHEUMATISM	9
HINDU METHODS OF CURING LUNG AILMENTS	9
STOMACH TROUBLES - A Hindu Cure	10
CLAIRVOYANCE, as taught by the Hindus	10
ON LOOKING PEOPLE IN THE FACE	10
LEVITATION	10
HINDU HYPNOTIC POWER OVER REPTILES and	
WILD ANIMALS	11
THE " BACK TO LIFE " MIRACLE	11
"THE BOY, THE SWORD, and THE BASKET " EXPERIMENT	12
THE GREAT DEMATERIALIZATION EXPERIMENT	12
THE ROPE FEAT	12
THE FIRE TEST	13
THE SECRET SYSTEMS OF THE YOGIS	13
HATHA YOGA	13
PRANA ABSORPTION	13
A TEST IN PRANA ABSORPTION	13-14
THE YOGI USE OF WATER	14
"BREATH IS LIFE" - secret Yogi Breathing Exercises	14-15
RAJA YOGA	15
KARMA YOGA	15
GNANI YOGA	15
GNANT 10GA	7.0

Oriental Methods in Hypnotism, Telepathy, Concentration, Magnetic Healing, Magic and Wonders of the Orient _____

BRANCH SIX of the Elmer E. Knowles System of PERSONAL INFLUENCE and HEALING

From the beginning of civilisation, the Orient has always been regarded as the head and front of what we may — for want of a more comprehensive term — call magic and mysticism. For this eminence, she is indebted to the reports of the wonders worked by Eastern occultists, reports which have been accompanied by accumulated evidence, too convincing to be ignored.

The Magic of the East — the devotees of which are to a great extent members of the Hindu caste — is not a product of the professional illusionist. Rather is it a manifestation of the marvellous pent-up forces, inherent in all of us.

All the phenomena of hypnotism, telepathy, clairvoyance, magnetic Healing, etc. etc. seem to have been well-known and to have been currently practised among the Hindus many thousands of years before our present Era, and it is not surprising, therefore, that the most accomplished adepts in the occult arts are to be found in India.

The powers which these adepts are reported to possess seem well-nigh incredible. Thousands of earnest investigators, travelling in the East, have gone, in a sceptical mood, to witness these uncanny experiments. Their scepticism has been dispelled and they have gone away mystified and puzzled, but believing.

It is common knowledge that those who are in possession of a complete knowledge of Eastern magic, have been able, by look or word, to restrain ferocious tigers and other wild beasts of the forest from attacking human beings, but they are able to do more, for they have exercised their Will-Power upon their subjects at immense distances, even thousands of miles.

My students, who study this Course as follows:

conscientiously, will recognise that it is a successful attempt to bridge over the great gulf, which separates the mental from the purely material.

Elusive though these doctrines may be, they are nevertheless tangible facts, gleaned by the author from the storehouse of the East only after long and patient investigation and study. There is nothing supernatural in these experiments, which depend for their successful execution on the trained exercise of the Human Will and on the Will only. Through the Power of Concentration, the student is taught to play on chords — to borrow a metaphor from music — which are beyond the reach of the uninitiated.

No one can deny that we live in daily, hourly, contact with forces of a realm, which is imperceptible to our physical senses and in endeavouring to duplicate, at will, these marvellous manifestations of the East, the student must give full and unfettered play to all his psychic forces, for it is only in this way that satisfying success can be achieved.

It is, however, not my intention to superimpose any tuition of my own on the very clear exposition of the Eastern methods for which our thanks are due to the Hindoo Priest, Swami Ramayanda. The methods expounded are crystal-clear; the language used is such that none will experience difficulty in following the thought of the Master, so that the Student cannot fail to acquire at least some additional inner force, through learning and applying these methods of the occult.

As is very generally known, Eastern psychics have a repertory of at least sixty methods of inducing hypnosis, a few of which may be briefly described as follows:



Method No. 1. — The operator rotates his right hand, fingers extended, before the subject's eyes, which gradually close in sleep. This method may be varied by making downward passes as shown.



Method No. 3. — The operator places his right hand on the subject's head and simultaneously makes passes over the spine of the medium who is seated in an erect position.











Method No. 2. — The subject who is seated, is told to repeat monosyllables in a low voice, the operator simultaneously making passes before his eyes. This results in drowsiness followed by deep hypnosis.



Method No. 4. — By this method, the operator induces hypnosis by gazing downward into the subject's eyes, at the same time, issuing suitable suggestions, either verbally or mentally.









Method No. 5. — A book is handed to the subject with the request to read and spell every word in it. Hypnosis usually follows before he has read a page.



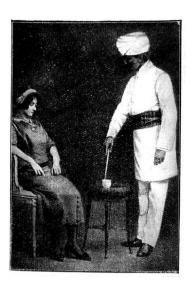
Method No. 7. — The subject's eyes being closed, the operator rests his index-finger lightly on the lids, the remaining fingers reposing on the forehead and issues appropriate hypnotic suggestions.





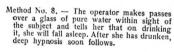






Method No. 6, — The operator strikes a metal cup with an iron rod and informs the subject that she will fall asleep at the hundredth stroke.















Method No. 9. — The subject gazes intently into the reflexion of her own eyes in a mirror held at a distance of about ten inches, the operator making suitable suggestions to facilitate the induction of hypnosis.



Method No. 11. — The operator places the back of the fingers of both hands on the subject's forehead, which he presses lightly, telling the subject that the fingers will become so heavy that the subject will be obliged to close his eyes.



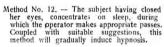






Method No. 10. — One of the most effective Indian methods for inducing hypnosis is for the operator and subject to stare into each other's eyes until the subject becomes hypnotised.













Hindu and Oriental Methods

by Swami Ramayanda

The hypnotic powers of the Indian Yogis are described as absolutely marvellous. Thus they are said to place live charcoal in the hands of the hypnotised subject without burning the flesh. Or the operator, after hypnotising the subject, takes a bright-bladed knife and flourishes it before the eyes of the spectators, whose vision is thereby hypnotised, so that they collectively imagine that they see him plunge the blade into the bosom of the subject, who appears to be covered with blood. A fluid may be made to assume all the characteristics of a solid, and vice versa, and water may seemingly be changed into milk. This last-mentioned feat naturally recalls the account in the New Testament of the changing of water into wine at the marriage in Cana of Galilee.

But still more astounding than these things, if possible, are the instances of levitation attributed to the Indian fakirs. By levitation is, of course, meant the raising of heavy bodies in the air, without any physical means of support. There is levitation at the instance of an operator and levitation induced by auto-suggestion.

In the first case, the subject extends himself on his back and is put to sleep. The operator then wills energetically that a large volume of air shall enter into all parts of the subject's body, so that it may become lighter than air. A tremendous will-power is required to accomplish this apparent miracle. If the student intends to levitate himself, the procedure will be somewhat similar, except that the determination must be formed in his own mind, which will need to be full of faith.

It is claimed that the Indian fakirs are able to traverse great distances by means of auto-levitation. In order to

acquire this wonderful power, the student must, first of all, learn to breathe in a particular way, as follows: In the morning, fasting, he closes his right nostril with the finger, and draws in the air slowly through the left nostril until he has mentally counted He then closes both nostrils and retains the air in his lungs while he counts sixty-four. The air is then slowly exhaled through the right nostril, counting thirty-two. cise is known as "Pranaguama" (control of breath) and the student is recommended to repeat it by degrees up to ten, fifteen, or even a hundred times per day, for at least six months. said to greatly improve the digestion, render the body light and the mind calm.

HOW TO STRENGTHEN THE WILL-POWER, A HINDU METHOD.

As the tremendous hypnotic effects produced by the Hindu are entirely due to highly-developed will-power, it is important to know how that power may most fully acquired. The true nature of will-power is not generally understood, even by students of the occult sciences. Obstinacy is not necessarily a sign of a strong will. Ignorant persons, too, may have a stronger will than the highly educated. A really strong will-power means self-control at all times, no matter what the provocation. Nervous and chronically ill-tempered people are usually weakwilled. Sudden and brief anger, however, followed by equally sudden calm, is rather an indication of strong willpower. Whoever cannot control himself will not be able to control others. The Yogis have various exercises for developing the will-power, as thus :

YOGI EXERCISE No 1

The student retires to a darkened chamber and fixes his mind intently upon one subject, to the exclusion of all else, and for as long a period as possi-This will be found difficult at first, but it becomes easier by constant practice. This exercise must be repeated five successive nights for one hour on each occasion.

YOGI EXERCISE No. 2

At night when the sky is clear, the student will concentrate his attention upon the stars and count as many of them as he possibly can.

YOGI EXERCISE No. 3

Go to the seashore, or to any other place where there is a surface of smooth and preferably damp sand. Write or draw upon the sand with a stick or the forefinger, and concentrate intently upon what you are doing This exercise to last for one hour each day.

YOGI EXERCISE No. 4

Take twelve marbles, pebbles, nuts or similar objects, and hold them in the left hand. Now pick up one with the left and hold it out at arm's length. Comtemplate it fixedly, and exclude all other thoughts, for, at least, one minute. Then let the object fall into the palm of the right hand, and proceed in the same manner with the other eleven, repeating the process as often as necessary to occupy you for one hour Practise this every day

YOGI EXERCISE No. 5

Let your mind be wholly concentrated upon the personality of some one at a distance, and will powerfully and intensely that person shall write to you upon a certain subject Experiment first in regard to those with whom you have already exchanged letters. When you have succeeded in obtaining a written communication from them, try other people who have rarely, if ever, sent you a letter. In proportion as you succeed and increase the difficulty of the tests, so shall your will-power be strengthened

One of the above Exercises should be practised each day, preferably in the evening. If the repetition of the same one becomes monotonous, then take ano- apart from one to two hours per day for

ther, but there will be no monotony to one whose will-power is completely developed. It may not be necessary to practise all the five exercises.

HINDOO CURATIVE HYPNOTISM

Although hypnotism for exhibition purposes is mostly practised only by the lower orders among the Hindoos, the application of the science to the cure of disease is widely cultivated by members of the higher ranks, and most successfully. The majority of the public performers do not pay so much attention to this branch.

The value of Hindoo hypnotic therapeutics is shown by the fact that a great many diseases, more or less prevalent in other countries, are comparatively rare in India, while more people of eighty or ninety years of age may be found there than anywhere else These favourable hygienic conditions are ascribed by the Yogis and their disci-ples to the practice of almost pure vegetarianism, a food regime which is particularly suitable to the needs of those who seek the full development of their psychic powers.

The great Yogi mental-healers are often so from father to son, and, as they and their forebears have, for ages, practised the art of Concentration, learning it as little children and cultivating it throughout Life, it is perhaps not surprising that they should become such marvellous adepts in this particular domain. In the absence of hereditary predisposition, therefore, it is all the more necessary for European or American hypnotists to seek adequate tuition under the most accomplished masters. For this reason we have set apart a special section of our Complete System for the elucidation of the Hindoo methods.

In the first place whoever would school and discipline himself by Hindu methods to acquire and apply Yogi therapeutics, must train himself to renounce meat and to live upon a purely vegeta-Not only with regard to rian diet. hypnotism, but in all other matters, it is unquestionably easier for those who adhere to a fruit and vegetable diet to devote their minds to the study of any given subject than it is for the carnivorous section of humanity, whose members have been called by the Hindoos " corpse-eaters ".

The student is recommended to set

the study of the scientific development | He will work regularly of will-power. and persistently, with a consistence, energy and determination that nothing can daunt, to send out his mind in one mighty, psychic exhalation to person whom he wishes to influence He will talk to that person, " not as the scribes talk ", but with a sense of power and authority. He will issue his suggestions arrestingly, compellingly And the Yogi teacher lays it down as an everlasting verity that if you have the true faith and determination and persistence, if you put your whole soul into the business, you shall be able to project your personality, your thoughts, your desires, into the receptive mind of any other human being, though he be at the most distant spot in the world and a mighty waste of angry waters roll

Furthermore, it is written that when the mind returns to the body whence it was sent forth, "it will bring with it everything that is desired, often retaining occurrences which have happened, almost simultaneously, in all parts of the world. Wonderful though this may seem to the average person, it is something that can be developed in everyone where patience and determination exist. It is claimed that by means of Hindoo Hypnotism, the average man or woman can accomplish wonders in a few months' time. One writer mentions students who were able to cure the worst diseases in but a few treatments by the use of the Will alone

When the student's Will has been raised to the utmost degree of psychic powers, mental suggestions will be found to operate more effectively than spoken ones, and the student should carry a conversation in his own mind, exhaling his entire soul into the exhortation and command: "Get Well"

A YOGI CURE FOR HEADACHE

The patient will lie with his face downward, resting his head on his arms. His eyes will be closed and his muscles as much relaxed and passive as possible. The East being the birth-place of all psychic knowledge, all relaxation and passivity instructions, such as given in this Complete System, are based on Yogi methods of mind-training, and, as such, can be unhesitatingly recommended. The operator then places his right hand at the base of the patient's brain, and fixedly contemplates his head. He sees

into the brain, as it were, and observes all its workings, determining, by a resistless effort of his Will, that the headache shall be driven out. He will say: "I can rule your brain; it shall respond to my health-giving exhortations. Your body shall be freed from pain; you are now quite well; you are freed from your headache, " and so on, continuing similar curative suggestions during a quarter of an hour.

NASAL CATARRH, DEAFNESS

AND EAR AILMENTS

The patient will place a finger in each ear, while the operator puts his left thumb on the patient's nose between the eyes, and his right hand on the patient's head. Energetic volition must now be exercised on the following points The disappearance of all catarrhal trouble, diseased tissues to be replaced by sound ones; the deafness to cease, general improvement in health, etc., etc.

HOW THE YOGIS CURE RHEUMATISM

Here the operator, standing with his left hand on the top of the patient's head and his right hand on the body affected, will look the patient squarely in the face and throw all his volition into the following: " All morbid conditions shall disappear from out of your body; the uric acid in your blood must be expelled and will be expelled. swellings, the aches and the pains shall continue no longer; you will be at ease."
This treatment lasts ten minutes or more The patient is recommended to drink at least two quarts of water per day, while damp sand should be placed on the painful parts at night and kept there by means of light bandages until morning when fresh sand should be In some countries, however, applied the operator must couch his recommendation as to drinking water in diplomatic terms, so as not to infringe the law relating to persons who falsely pretend to be medical practitioners.

HINDUS AND LUNG AILMENTS

The patient being stretched on his back, the operator passes his right hand over the lungs, while the fingers of the left hand gently tap the patient's forehead. Each time the fingers touch the forehead, a mental suggestion is projected with power and determination,

thus: " Your lungs shall be freed from all morbid conditions; you will breathe freely: there will neither be cough or expectoration. You will soon be strong and well. " These and similar exhortations should be mentally addressed to the patient for fifteen minutes.

In conjunction with this hypnotic treatment, he may be induced to take suitable gymnastic exercise for fifteen minutes in the open-air twice a day, also to devote proper attention to simple breathing exercises. The muscles of the arms are to be exercised and the chest developed as much as possible. It is considered that the patient should spend at least eight hours in the openair, and walk not less than five miles per day, beginning with one mile and increasing gradually each day. He must also eat good substantial food, and drink at least two quarts of water daily. At night he should be well-covered, sleeping in a room that is thoroughly ventilated, but where the air cannot pass direct over the patient's face. The patient ought to derive much benefit from sleeping in a tent.

STOMACH TROUBLES A HINDU CURE

The patient lies on his back, his eyes closed, and the operator places his left hand at the pit of the patient's stomach, meanwhile making passes over the patient's head without touching it. He will then mentally suggestionize the organs as follows : "Your stomach is now much stronger. Morbid conditions are disappearing, and healthy organs will reign in their stead; your secretions will become quite normal." The operator is advised to act thus for fifteen minutes, gazing intently the while at the patient's right temple.

Similar methods, naturally with corresponding changes in the suggestions so as to render them applicable to the illness which it is desired to treat are successfully used in cases of Kidney Trouble, Heart aliments and in afflictions of the Bladder or Bosel.

HINDU CLAIRVOYANCE

The operator having put the patient to sleep by one of the Hindu methods already described, addresses him in a low, droning tone substantially as follows: "Every muscle in your body is slackening; you are falling into an absolutely

thoroughly impressed upon the patient's mind, the hypnotist continues : "Whatever I say to you, will sink into your brain and form part of it; your brain is passive and receptive." He then says : "Your power of vision is just as good when you have your eyes closed as when they are open; in fact, it is much better. because you can see what is happening at a great distance, and you can describe everything to me just as though you were present". Having instilled these suggestions into the subject's mind, the Yogi prompts him as to the appearance of a given place to which he is to project his thought-body. At first, the subject is asked to relate what he sees at places relatively near — then his spirit is sent gradually further afield, until finally he will see and reproduce scenes enacted on the other side of the globe. Three experiments of this kind, lasting half-an-hour each, may be made every day.

Generally, the operator will hold the subject's hand and gaze intently at his forehead, throughout the entire process. The suggestions are given in an insistent, determined manner, after a number of mental promptings to the same effect

ON LOOKING PEOPLE IN THE FACE

The Yogis have an important recommendation on this subject. On being introduced to a person, you are to be careful to look at him or her directly between the eyebrows, and continue to do so while shaking hands. The student must, at the sometime, lean forward two or three inches towards the new acquaintance. the right foot being about twelve inches in advance of the left one. A dropping of the eye-lids or a downward-look shows that the person has been influenced by your personal magnetism. He or she must not be allowed to look you "out of countenance".

The theory (controverted by some other authorities) is that, if you look at a man between the eyes, it appears to him that you are looking directly into the eyes, and we are assured that, in this way, it is much easier to appraise a person's character than otherwise.

LEVITATION

This remarkable process by which a Yogi performs the extraordinary feat of raising his body by will-power and keeping it suspended in the air, without any visible means of support, is termed passive state." When this has been "Levitation". Both in India and Tibet

"levitation" instances are not uncommon, and strange as this defiance of the "law of gravitation", as the Occidentals call it, may seem, the following description (quoted from the "Tatwabadhini Patrika") of a typical instance, should dispel any doubts, which may arise in the minds of the unitiated:- "A few years ago, a Deccan Yogi named Sishal, was seen in Madras to raise his "Asana" or seat, up into the air. His whole body, seated in air, only his right hand lightly touched a deer-skin rolled up in the form of a tube and attached to a brazen rod which was firmly stuck on a wooden board resting on four legs. In this position, the Yogi used to perform his "Japa" (mystical meditation) with his eyes half-shut. At the time of his ascending to the aerial position, and also when he descended from it, his disciples used to cover him with a blanket". When it is remembered that the repetition of his mystical incantations was continued for sometimes two or three hours at a stretch, during which time his body remained raised from the ground, the astounding nature of the performance is apparent.

HYPNOTIC POWER OVER REPTILES AND WILD ANIMALS

The Westen traveller who explores the great forests of India, the thick wilderness bordering the Himalayas, the lonely regions north of Kashmir, or the impenetrable jungles along the Malabar Coast, is armed to the teeth, and is usually escorted by a small army of natives, carrying a number of repeatingrifles, who act as guides, beaters, outpost men, etc. etc. What a contrast this so-called "Child of Civilisation" is to the Indian adepts who inhabit these isolated, man-forsaken regions. Rifleless, without followers -- in fact alone - they brave a multitude of dangers, thanks to the power they exercise over wild beasts and reptiles. Masters of the secret powers of the human mind and will, they are able, single-handed and unarmed, to drive away the most ferocious beasts of the jungle by a mere glance, a word of command, or a wave of the hand. The python, about to strike, recoils; the tiger, about to spring, slinks away trembling and cowed by the fakir's look.

THE "BACK TO LIFE" MIRACLE

We have Sir Claude Wade's evidence their natural colour, and the recovered that he was at the Court of Runjeet man, recognising Runjeet Singh, asked

Singh when a Fakir was buried alive for six weeks. The event happened in Lahore and Sir Claude was present when the fakir was disinterred and restored to a state of perfect vitality. spot in which the man had been buried was a square building, in the middle of one of the gardens, belonging to the Lahore Palace, with an open verandah all round, and an enclosed room in the centre. On arriving there, Runjeet Singh asked Sir Claude to assist him in examining the building to satisfy himself that it was closed as he had left it. After the examination, which was perfectly satisfactory, the door of the dark room was thrown open, and Runjeet Singh and Sir Claude entered it in company with a servant of the Fakir. A light having been brought, they descended about three feet below the floor of the room into a well, where a wooden box, about four feet long by three broad, with a sloping roof, contained the Fakir. On opening the box, which was padlocked and sealed, they saw an upright figure, enclosed in a bag of white linen, which was fastened by a string over the head. The servant put his arms into the box, took the figure out, and, closing the door, set it with its back against it. Sir Claude and Runjeet Singh then descended into the cell, which was so small that they had to sit in front of the body and touch it with their hands and knees. Its legs and arms were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. A medical man who was present could discover no pulsation, but there was, however, a heat about the region of the brain. The servant then began to bathe the body with warm water, and gradually relaxed the arms and legs, a process in which Runjeet Singh and Sir Claude assisted. A hot wheaten cake was then placed on the top of the head and twice or thrice renewed. The wax and cotton, which had filled up the nose and ears, was taken out, and after great exertion, a knife was forced between the clenched teeth. The eyelids were rubbed with clarified butter till they opened and the eyes appeared motionless and glazed.

the eyes appeared motionless and glazed.
After the third application of wheaten cake, the body was violently convulsed; the nostrils became inflated and respiration ensued. The servant then put some butter on the tongue, and made the Fakir swallow it. After a few minutes, the eyeballs became dilated and resumed their natural colour, and the recovered and recognising Runiest Singh saked

believe me now " ?

THE BOY, THE SWORD AND THE BASKET

Another striking example of the powers of hypnotic suggestion exercised on the multitude is what as known as " The Boy. Sword and Basket " feat. The spectators are gathered by the beating of a small drum, and the movement of the arms and general preparations are much the same as in the Rope Experiment. The feat itself is as follows: The Fakir, having gained complete control over those around, instructs the boy to enter a basket, which is only just large enough to hold him. Having secured the lid tightly, the Fakir then takes hold of a sharp, double-edged sword (which has previously been handed round for inspection) and, in full view of the crowd, runs it right through the basket in all possible directions, the point of the sword at each thrust protruding on the opposite side. After about a dozen such stabs he opens the basket, from which the boy emerges without so much as a scratch. This feat must not be confused with a juggler's trick. It is accom-plished solely by virtue of the Sage's mental control over the onlookers. The accuracy of the above description of this feat has been conclusively proved by photographic record.

THE GREAT DEMATERIALISATION EXPERIMENT

Beyond stating that by a thorough mastery of mind over matter the true Yogi is able to refute the Western conception of physical laws, I shall not attempt to explain the mystery of dematerialisation, but the following narrative will nevertheless prove interesting : Dadi Masra was a recluse, living in a lonely mountain cave one hundred miles from the nearest hamlet. Great were his powers, and much-sought-after his advice. One day a Western traveller, having heard of his fame, set out to consult the Sage upon a matter of importance. Arriving after many hardships and a tedious journey at the Adept's mountain retreat, the unenlightened one was astonished to find the entrance to the cave completely blocked by a massive boulder which must have weighed many tons, although, as a matter

in a faint, hollow volice : " Do you | mountain ridge, the Fakir leaving, entering, re-leaving, re-entering, the cave Disappointed, worried and perplexed, he sat down opposite the boulder, determined to wait for the Adept's appearance. After a lapse of twenty minutes, a strange, shadowy substance caught his vision. It seemed to proceed from the centre of the boulder. Gradually this nebulous mass assumed the outlines and shape of the Fakir himself, who, with a slow, majestic step, approached the traveller, saying: "Well, my son, what have you come to consult me about?" Without waiting for a reply, the Yogi waved his hand, motioning the traveller towards the cave, and behold, the boulder, which, a moment before had rendered the entrance impassable, had vanished as if by magic. The traveller was too dumbfounded to consult the Fakir upon the original cause of his journey. This did not mat-ter, however, for no sooner had they entered than, seating himself on the ground, the Seer said : " Sit down. my son, I know what is on your mind. Let me enter the ethereal plane, seek, and then give you counsel. " With these words the adept closed his eyes and became, to all appearances, lifeless. The same shadowy form of the Fakir again emerged — this time from the Adept's material body, around which it moved thirteen times, describing a slightly larger circle as it proceeded. It finally disappeared, to return — to quote the traveller's words: " after what seemed to be an age " - and, performing the same mystic gyrations, was absorbed by the Adept's material self. Slowly the deathlike features of the

Fakir resumed their normal appearance and, after an almost imperceptible quivering of the eyelids, and speaking in a low, solemn tone, he gave the the much-desired advice. wanderer During the entire proceeding, the cave was filled with a soft opaline light, backed by an inexplicable iridescence.

THE ROPE FEAT

The scene is a palm-shaded space resembling somewhat the Eastern marketplace. In the centre of this open space is the Ascetic. His eyes, sometimes closed, sometimes open, he stands waving his arms and gesticulating, uttering mysterious incantations, meanwhile swaying gently to the rhythm. On the ground in front of him is a coiled rope, of fact, he had observed from an opposite over which he stretches out his hands

every now and again. On his right stands! a boy of about twelve years of age - the most noticeable thing about whom is a far-away, dreamy expression of the eyes. Imagine the boy, the rope and the Fakir surrounded by an ever-swelling, surging crowd, who, by a carefullypreserved semi-circle remain, however, at a respectful distance. Eventually the Yogi stoops, lifts up the end of the rope and holds it out at arm's length. suddenly withdrawing his hands, when lo, the end of the rope is seen to rise higher and higher, pulled upwards as it were by an invisible agency. This process continues until the other end of the rope is just off the ground. Then the Fakir motions the boy to take hold of the rope and to climb. This the youth does, reaching first the top of the rope, and then the ground again, in safety, to the marvel and astonishment of the spectators. A rather sensational variation of the above experiment is as follows: After the boy has climbed to the top, the Fakir apparently ascends the rope with a knife in his teeth, catches the boy, cuts him in pieces, and drops the different parts of the body to the ground, where they lie Then the Fakir descends, quivering. patches the boy up again, sends him up the rope, and, after he reaches the top, the rope and the boy vanish quickly.

THE FIRE TEST

To the ordinary mind it seems impossible for any human being to pass through scorching flames without the least feeling of pain or sign of discomfiture. Yet, for the true Ascetic, this is by no means an uncommon performance. It is said that only those who know and believe in their esoteric powers are able to pass the ordeal unscathed. Hence it is a test of faith and is regarded by the Adept as the crowning glory of his attainments. The ceremony differs slightly according to the locality in which it takes place — from the usual faggot pyre to a circle of dried, inflammable grass and branches, but the principle throughout remains the same. Another test is that in which the Adept traverses with bare feet a red-hot sheet of iron or other metal.

THE SECRET SYSTEMS OF THE YOGIS

The student is now in possession of information concerning the least-known

phenomena of Oriental Mysticism and the wonderful powers of the Eastern Adept. At last the West knows what the East has known and practised for many centuries. No power is older or greater than the mental force of man which has rendered possible all the baffling mysteries of the East. It is my object in this Course to reveal the secret practices of the Yogis and to show how these dark-skinned Savants attain such marvellous control over themselves as well as over others. For this purpose it is necessary to review the various Yogi methods, known by the names HATHA, RAJA, KARMA and GNANI, in addition to which a thorough understanding of the esoteric principle is imperative.

HATHA YOGA

HATHA — as Ramacharaka teaches us — is that branch of Yogi philosophy which deals with the physical body, its care, its well-being, its health, its strength, and with all that tends to keep it in its natural and normal state of health. It is a system of glorified physical culture, but it is also more than that, for it recognises that the body is merely the outer husk of the Intelligence.

PRANA ABSORPTION

As everybody knows, our bodies develop from infancy to manhood or womanhood, and are kept in working order by nourishment, which is extracted from the foods which we consume. There is contained in the food of man and the lower animals a certain amount of Prana, which is absolutely necessary for the maintenance of strength and energy, and which is extracted by the progress of mastication. Obviously therefore, imperfect mastication, or chewing, results in an insufficient absorption of this vital Prana and a consequent loss of vigour and health. In order to increase your mental efficiency, which is of prime necessity in the acquisition of Yogi skill, I ask you to carry out the following test, and guarantee that you will be surprised at the far-reaching and beneficial results that will assuredly follow:

TEST (Prana Absorption)

The very next meal you have to take, just eat your food on the Prana plan. Do not take too large a mouthful. Masticate each mouthful thoroughly until not a particle of solid food remains in

your mouth. Do not swallow, but allow your food to melt -- as it were -- in your mouth and go down the throat without any conscious effort on your part. Naturally the particular food you require to eat, and the amount taken into your mouth at a time, varies. However, 30 to 40 is the average amount of "chews" required to convert a mouthful of food into the semi-dissolved condition mentioned. Remember you must not swallow during the entire meal; simply masticate the food until it flows down the throat and is taken into your system almost imperceptibly. If you will carry out this method even a week only, you will find that the following are but a few of the beneficial results which will ensue :

- a) You will eat much less, while the nourishment derived will be twice as much as formerly.
- b) If you are a victim to periodical, chronic, or "winter" constipation, you will notice a remarkable improvement.
- c) Should you be inclined to obesity, a reduction in weight and measurements, bringing you down to normal, will soon be apparent.
- d) Emaciated, thin, scraggy and bony individuals quickly put on flesh through this method, no matter if fattening diet, malt treatment and other means have failed.
- e) If you suffer from indigestion, feel run down, or are out of sorts, this natural procedure will do you more good than all the medicine, drugs or tonics in the world, and the results will be permanent.

YOGI USE OF WATER

The Adepts and Ascetics quaff great draughts of pure water, which, they recognise, as being a very important factor in the maintenance of that healthy condition which they require in order to be able to carry out their feats. It is written in the secret lore that water, alone, stimulates the excretive processes and "flushes" the system - two vital functions - and it is advisable, therefore, for the would-be Adept to drink about two quarts of water daily, a tumblerful first thing in the morning and before retiring for the night, the rest being drunk during the day. The Ascetic never drinks while partaking of solid food, but about twenty minutes afterwards.

BREATH IS LIFE

"The infant draws in a long, deep breath, retains it for a moment to extract from it its life—giving properties, and then exhales it in a long wail, and lo, its life on earth has begun. The old man gives a faint gasp, ceases to breathe, and life is over."

Now that we have reached this section of Yogi philosophy it will be necessary for us to remember that mysterious substance "Prana", which has defied chemical analysis and which has been dealt with in the section relating to food mastication. In the Western world scientists describe this "Prana" as consisting of minute electrical particles. The student will remember the special "Prana-Plan" of eating food, as practised by the Yogis. There is also a special way of breathing in order to extract from the air the maximum amount of "Prana".

The healthy adult savage and the healthy infant of civilisation both breathe in what has been described as the "Yogi-Complete-Breath" manner, but civilised man has adopted unnatural methods of living, clothing, etc., and rarely knows how to breathe in the natural way.

The Master Ramacharaka, advocates the following simple exercise, which gives an excellent idea as to how one should breathe in order to obtain the utmost benefit therefrom.

(1) Stand or sit erect and, breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, which is accomplished by bringing into play the diaphragm, which, descending, exerts a gentle pressure on the abdominal organs, pushing forward the front walls of the abdomen. Then fill the middle part of the lungs, pushing out the lower ribs, breast-bone and chest. Then fill the higher portion of the lungs, protruding the upper thus lifting the chest, chest, including the upper six or seven pairs of ribs. In the final movement the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs.

Be careful not to regard this manner of breathing as consisting of three distinct movements. The inhalation is not threefold, but is continuous, the entire chest cavity

from the lowered diaphragm to the highest point of the chest in the region of the collar-bone, being expanded with a uniform movement. Avoid a jerky series of movements in inhaling and strive to attain a steady continuous action. Practice will soon overcome the tendency to divide the inhalation into three movements and will result in a uniform, continuous breath. After a little practice, you will be able to complete the inhalation in a couple of seconds.

(2) Retain the breath for a few seconds.

(3) Exhale the breath quite slowly, holding the chest in a firm position, and drawing the abdomen in a little and lifting it slowly upward as the air leaves the lungs. When the air is entirely exhaled, relax the chest and abdomen. A little practice will render this part of the exercise easy, and the movement once acquired will be afterwards performed almost automatically.

It is advocated that these Yogi exercises be practised in front of a large mirror, with the hands lightly placed on the abdomen, so that the movements may be felt. At the end of each inhalation the shoulders should be slightly raised, to allow the air to pass freely into the lungs. While the exercises may at first present some slight difficulty, once they are acquired, they will be found vastly superior to all other methods.

So far we have considered but one branch or part of Yogi Philosophy, i. e., HATHA. Let us now turn our attention to the remaining three, viz., Raja, Karma and Gnani, respectively.

RAJA YOGA

The principle of Raja Yoga is briefly the development of those faculties and qualities in man, which, in ninety cases out of a hundred, have been allowed to remain dormant. It is but one of the paths which lead to that higher plane, where passion, deceit, covetousness, bad-temper, worry, anxiety, uncharitable thoughts and various other "weaknesses" are unknown. The seeker who aspires to attain this mental status must consistently apply the laws governing self-control, concentration, will-power, and he will have no difficulty in reaching the advanced plane of self-development, called "RAJA".

KARMA YOGA

The next path to light is Karma Yoga, or the Yoga of Work and Action. This phase deals with the law of cause and effect in the spiritual world, where action produces specific effects which, in turn, set up reactions and secondary effects. We are what we are to-day because of our trangression or omissions in the past. We are the result of our actions. Every violation of the Universal Law brings inevitable retribution in its wake, for, as we sow, so we reap, — or in accordance with the exhortation of Christian philosophy:
"Do unto others as you would be done by."

GNANI YOGA

The fourth and final path, known as "Gnani", is that to which student philosophers -- men and women of the intellectual temperament — are attracted. Those who feel drawn towards metaphysical reasoning and speculation, subtle intellectual research, philosophy, science and similar lines of mental effort, turn naturally to Gnani Yoga, as it holds out to them a pleasant and agreeable path to that which is dear to their hearts. It must not be supposed, however, that this branch appeals to intellectuals exclusively. Those who are continually seeking the "why and wherefore" of every thing, souls who feel a deep yearning for the underlying truth; everyone, whoever contemplates the scheme of things in general -- these are the people to whom Gnani Yoga is especially attractive. The development of science, literature and art has increased the mind range of once primitive man, but there is always one inexplicable problem which dates back to the earliest days of thought - the conception of the Absolute. In all manner of ways, men have sought to solve this perplexity - the God of the Christians, the Buddha of the Buddhists, the Brahma of the Hindus, or even the Allah of the Mahommedans, are some of man's various attempts to express the omnipotence, omniscience, omnipresence of the Divine Intelligence.

To the earnest student of Oriental occultism, as expounded in this Course, I would say that when he has learned his psychic might, when he develops his mystic power, he — and not till then — will have reached the highest pinnacle of material and moral strength, assured of the realisation of all ideals on the human side of life, by reason of the certainty of all-pervading aid from the Mystic Realm.

